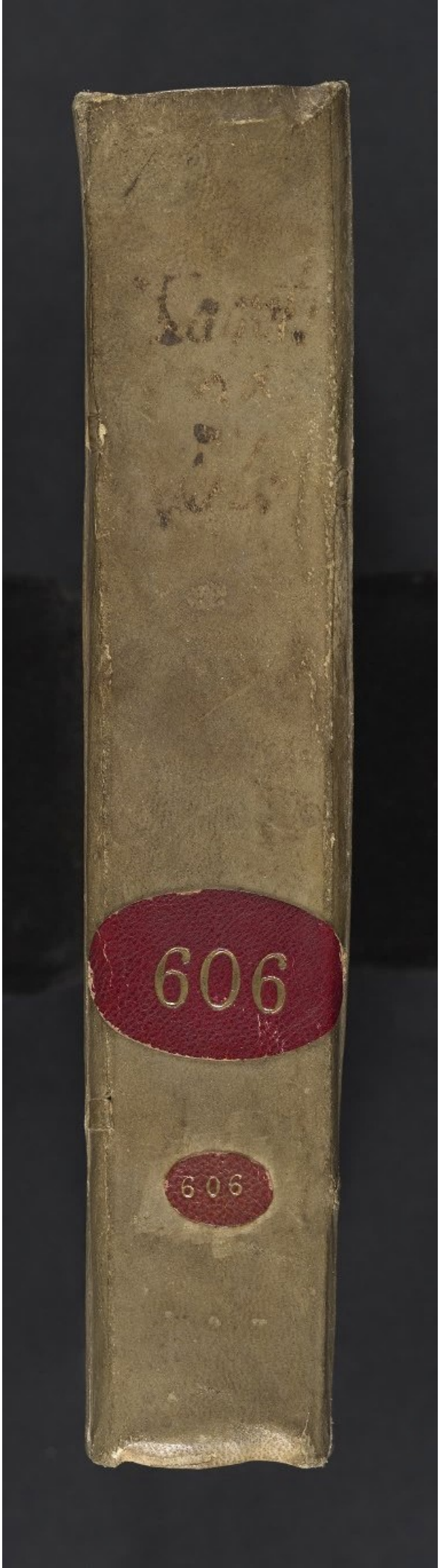
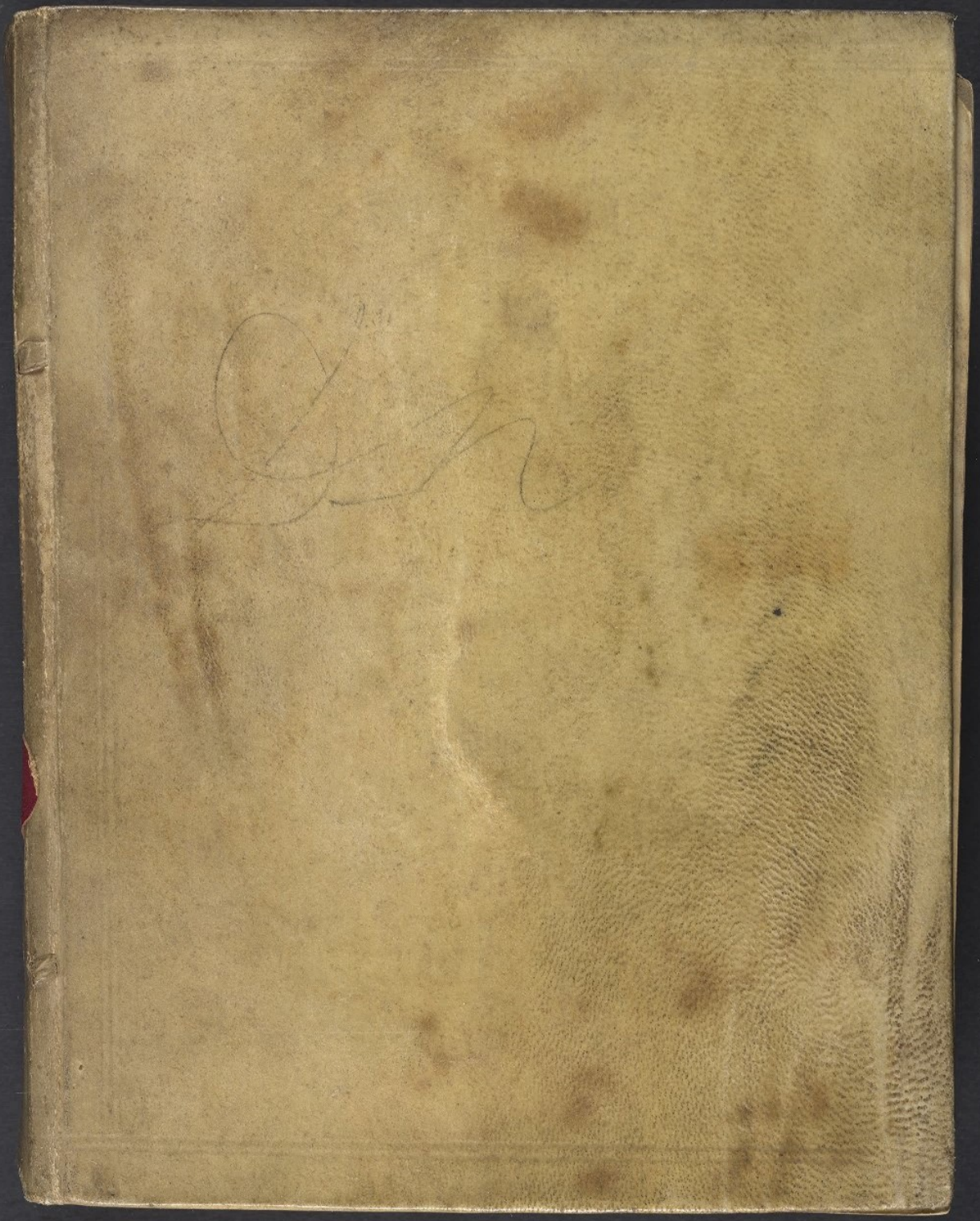

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Ms
No 606
see printed list
page 161

The Game of Tarots or Continuation of the Second Part of This Work. by Etteilla

1791.



Continued from Page 182. Vol 2.



From this Pride & Folly, if we may believe the Philosophers all the Ignorance and Imposition in this Pursuit proceeded: and if there are Cheats and Impostors in all Parts of the World, Hermetick Philosophy, from the great Advantages and Dignity of it promises, is most likely to produce them.—

But at the same time, it is very easy to keep clear of them, as all Philosophers agree, that the Matter of the Work costs Nothing: and that several of them are candid enough to own, they did not succeed, which

such as Trevisan, and Others,
till they had consumed all their Property

But after having escaped
this Snare, if you do not fall into
Another, by imposing upon yourself,
you may doubtless make some
Advances towards Truth in this
Science; but Man is so proud
a Creature that he will not allow
it is better to own his Ignorance
than to pretend to the Character
of knowing what he is entirely
ignorant of; nor does he gain
much Ground in the Right, who
has lost his Road early in the
Morning —

We deceive ourselves
very much, in endeavouring to

page

pass for Learned by the Assistance only of a local Memory from Books we have read; not reflecting that by this false Pretension, we deceive Others and Ourselves also.

We are deceived, when we are looked upon more as a Babler and Echo of Others, than persons that we really know. And we deceive Others, when we make an Impression upon them by our Sophistry, upon which they form their own Opinions.

But how is it possible you will say, to deceive ourselves when we see the Rainbow, the Sun the Moon, the Stars, & indeed all the Universe, even the Crown Head, and

4

and All that is seen upon Earth and fixed in the Vault of the Heavens; in short the 22 First Hieroglyphics of the Book of Thot, or God, Nature & Man; viz: the Numbers the Forms and Colours -

And we must beg leave to inform our young Scholars, that by having reduced the Language of the Philosophers to their own Ideas, when they ought to have taken it to tally in the Reverse, and have adapted their own Ideas to the Language of the Philosophers; and finally having explained the philosophic Terms to their own Fancy; they have formed an Alphabet as

to suit

trifling, as it is ignorant and ridiculous.

The very laudable Eagerness the Lovers of the Sublime Sciences have shewn towards the Examination of the printed Books. M. S. S. & Hieroglyphics of the Ancients, have induced us to recommend their Attention to the Book of Thot. commonly called the Tarot or Tharoth—

With these Cards before them, let them arrange the 21 first consequent Cards in their numerical Order, with the Cypher or Folly at the End; and they will see in this last Card what the Philosophers have drawn a Veil over—

NB.

They

They will see a Sage, who
with Fingers at his Heels, has
not neglected the Gods of his Fathers,
which he carries at his Back,
in a Bag — In short, he represents
a true Magus; who after long
Enquiry & Study, has been derided
as an Idiot, and persecuted by
extreme Poverty, avoids the Places
where he might have been suspected to be in Possession of
the Object of all Real delightful
Pursuits —

We leave the easy Application relative to the Work, to
those who chuse to arrange the 21
Leaves in their proper progressive
& numerical Order, observing that

Colby

Folly as we have said, has only
a Claim to be admitted into the 3
last Divisions of the Cards.

Don Bernetti of St Maur.
though a great Admirer of Antiquity
was but a common Adept in it:
and in attempting to explain a
Multitude of Fables, has made
a most compleat One. It is therefore
better to write little, and think much;
for after having every thing in his
Possession we have ever heard of;
& perhaps more, being assisted by
the Reflexions of a German of great
Learning, he has answered no
Purpose, or has been of the least Advantage to his Plan.

As Stella has mentioned
this

This Writer who was in great
Repute with the late King of
Prussia; and who has given
what is thought a learned Dissert-
ation in 2 Vol 8vo upon the
Egyptian & Grecian fables
History with an explanation
of their Hieroglyphics, & the War
of Troy; upon which his Opinions
are new & singular: and are prod-
igiously the Consequence of great
Application and Learning, and
has published at Paris in 1786:
I will by some Quotations &
well as Information to the Reader
of this Translation who may
not have an Opportunity of

reading

reading Parsons Work, to
give a Translation of his Repeat
to these Tables which shall be
done at the End of this Cahier or
2d Part of this Work. And now
we will proceed with our Author

We beg leave to inform
every young Student in the deep
Philosophy of the Sage Hermes,
that Number, Forms & Colours exist
in Nature; and though your Principles
and Mode of Operation may be false,
yet all Nature passing necessarily
through Corruption, Dissolution
and Regeneration opens herself in
another weakest Parts: and that
your Art, is not always the Road

to the [illegible] particular Truth you are looking for; but the Effects of Truth in general, which is to be found every where.

We have said, that Corruption, Dissolution & Regeneration, perhaps, subdivide and regenerate themselves into what they were originally, or what the Artist leads them to; Nature being very ready to submit to Science and Human Wisdom; but this is only the Beginning, not the End of the Work; which must be attended to in reading the Poets. But if You have never read, Nature unveiled, or the Theory of Nature, published at Paris, by Edme.

La Nature devoilee,

Edmè, Bookseller. 1772—

be assured you would receive great
Information from it. though this
Work has been decried by those,
who were in the highest Manner
ignorant of its Contents—

Do not suppose our
Intention is in the least, to confuse,
or to speak even figuratively, in
giving simple Instruction; where
the Great Work is totally out of
the Question, but merely to prevent
the Errors we run into daily in
the Search of Truth— We assert,
the Spirit of Nature is every where,
and in every Subject, and is more
or less visible, according to the rapid
Progress

Progress of Transmutation; the Number, Weight, Colour & Form; but if, as the Poets say, you do not see the ▽, and the ▽; the △ & the △; and, in short, the Mineral in the Vegetable; the Vegetable in the Animal; and the Animal in the Mineral &c: it is, because the Forms are imperceptible; but the Quantities, Qualities and Properties, tho more rarified are not less essentially existing in the 3 Kingdoms—

The Translator of the Roger

Sold by Drieu under the Colonade of the Louvre.

of th. by Hugo de Parma, gives the Opinions of Gallien &c. that all Mists in the 3 Kingdoms have

Their

their proper Medicine to produce
their own Stone, without the Addition
of any heterogenous Matter.

It is indeed indespensable,
that we develope Nature in One of
the least Parts of her whole Body;
to secure the Spirit of the First Primitive
Agent, to pursue it upon the Four
Primitive Patients; and finally
discover the First Unitary Primitive
Principle, to act as a Medium;
which is the Only Spirit that moves
itself; as All the Particles of △
Matter exist in Number We And by
adopting this System, we may be
led to suppose that All Nature

has

has one general circular Motion;
which should be the Alternate of
Tourbillons, as the Light would strike
strike upon us in a Chain of small
Tourbillons, or spherical Globules;
which would themselves be Rays of
Light.

Mercury Trismegist
says, after his Ancestors (for which
see the Chronologie & Genealogie
Table. Pag.) that the ☿ was
created Female; and when she was
in a Disposition for it. The ☿ copu-
lated with her, &c. The ☿ ingenerated
in the ☿; but Man, who is not
an Artist, or the Artist who has
not a great deal of Patience,
cannot discern One of these first
Mercuries

▽, upon this Principle, according to the Ancients is the Male but it is also as true, that She brings forth and nourishes. for which Reason She is called also an Hermaphrodite, or partaking of both Sexes in one Body—

It is also said that from the Maturity of the △ & the ▲, Life Light, Soul, and Understanding proceed; and all Things from ▽ = △ & ▲, being seen in the Circle of the Sensible or Physical World &c

The Author adds that being at Marseilles in 1768. he met with a Man he suspected to be an Adept, who was in the very Instant

[illegible] embarking for Tunis; who talked to him very philosophically which perfectly agreed with the above System.

The Second Class of those who have written upon the Hermetic Philosophy, without being called or received as Adepts: though in Possession of the 7 First Numbers of the Work, are Collins, the Abbe d'Aubry, a Physician, who wrote in 1654, whose Persecutions were equal to his Learning; and in the very Moment he was asserting himself in Opposition to Quackery and undertaking Cures that were given up by the best common Physicians; he was arrested, put in Prison, and treated as a Sorcerer

Sorcerer, as he himself says, in his
Triomphe de L'Archée, or Triumph
of the Archeus — He's Cotemporaries
who were perfectly acquainted with
the excellent Properties of this Medi-
cine, let him dye in an advanced
Age, without giving him the least
Encouragement to leave to Posterity
a Medicine, that was superior to
all the Treasures of the World —

There were also Loegue-
lin Helmont — Colson — and a
Number of other Professors of
Natural Philosophy; and in our
own Knowledge Sabine Stuart
of the illustrious House of Stuart,
All of whom were in Possession
the

of the Purpose & End of it, and
having arrived at the Physical Use
of it, have only written figuratively
& sometimes chemically, and even
numerically; but never going beyond
the Analogy of the Thing & so
with the Vulgar &: their Processes
are not sophisticated but very true
& having a regular Connexion, they
may be depended upon, after duly
well considered: for though they
conceal the Truth under arithmetical
metaphysical & chemical Operations
that really exist in Nature; yet if
you follow them literally, you will
lose both Time & Money; which is
very contrary to the Ideas of the
Adepts; without any Respect to any
particular Kingdom of Nature.

Therefore

Never never Read a Single Page more, especially if you have neither Time Convenience or Fortune, you may easily read as Zachary says, till you are: quite the true Principles, & the Spirit of the Principles that denominate the P.a M.a till you are quite assured of the Method you are to follow. Which is the critical Moment of going to the Prospect indeed with a Certainty of Success, but to prepare your Mind & Heart to support the Physic Light, or the △ of the Work.

NB. The Author recommends reading La Clef de la Nature: ou les Principes, or the Key of the Phi-

to the Sanctuary for 3 Years; and then to undertake the Work, with Basil Valentine in your Hand, and if you find out his Meaning, and that of the Author of Pantaleon you will allow our Reasoning to be just.

If several of the Adepts speak Truth, that they have employed 30 Years in the Pursuit of this Work, we must suppose they only arrive at the first 7 Steps of the true Tenary; but observe that Many of them have arrayed these 3 Characters thus, 3. 4. 3. If you meet with any who depart from 4. after having found the first 3. be assured they have lost their Way. We

We are now come to
the Chaldee Race, who in the
Course of 3. or 4000 Years, will be
allowed to have been the first and
truest Class of Philosophers; which we
mean to distinguish as the 3.d and
last Class, who have written upon
Hermetic Philosophy - as if they
had far exceeded the Race of the
Zoroasters; these, we will say,
are Imitators of Agrippa, of the
Abbe de Villars, the Author of the
Comte de Cabalis; which he took
however from an Italian Author, &
a Number of other Sophistical Writers
who are always ready to retract

when it is necessary, as they only
mean to pass for Men of great Cha-
racter; when they are in fact but
mere Plagiaries in all the Sub-
lime Branches of our Philosophy.

The young Student can
easily avoid the open & Guerds
against such Antagonists, altho'
they employ Prejudices, captious
Arguments, or gross Absurdities;
& finally with Contradictions, as incon-
sistent with the Wisdom of Nature,
whom our Philosophers have unveiled
to us — And there is no greater
Danger than in reading One false
Philosopher, who points out the wrong
Road with Assurances of its being
the

the true Way, and can we ever arrive at Corinth, if we do not know the Country this famous City belongs to? and to use the old Latin Adage

Non cuivis Homini contingit adire Corinthum

"It is not every Man who knows the Way to Rome — And how many false Books are there, and how many MSS. which does cover the Ignorance of the Author, by his affecting the Language of those Philosophers he does not in the least comprehend.

An ignorant Man is soon detected, but a Sophist, like Agrippa who pleases himself by accusing himself, as in his Book of the Vanity of Arts and Sciences, is not easily discovered; for knowing

2. 24

NB knowing as he was, to his Fingers Ends how easy it is to be suspected of being a Copiest only; a superficial and erroneous Writer — and he was so far from being a Magus; that every Sage would never have deny him out of the Ground as such —

Therefore, let all merciless Sophisters crawl upon the Ground, for in that State only can they eat their Bread without Remorse, nor imitate a foolish young Man, who owned to the Assertion 1782, that he had written more than 40 Parts of the pretended Clavicules of Schola: much

Cahiers

We should never end were we to attack Vice, in the Support

See

of true Philosophy; and who makes so many Attempts to prevent our attaining it.

Animals, Vegetables and Minerals have each their Principles; but Animals & Minerals are more attended to. And for this Reason—

See Page 30

* The Book of Thot shews as plainly the true Road to the Universal Medicine by One of these 3 Kingdoms. Therefore it is not fair to depreciate him who only seems to contradict the Kingdom another follows, yet whose Principles they have only a Glimpse of. For even Hermodactus has it ☉ ☿ ☽. NB. The Notice of what is asked said upon these Principles and.

We shall peruse the 3 Kingdoms

Kingdoms as far as our Knowledge
will allow us, but so that Every One
may suppose we coincide with their
own Principles & Ideas; it is however
true that we have an Exception of
the 3: but if we chose to abide by
One only, we should be upon a
Par with all true Philosophers;
since like them, though much
less advanced, we translate the
Egyptian Writers: and it is
very true, that if we seem to
have new Ideas in some things,
it is from having consulted the
Book of Thot, for what is found
no where else.—

Examine the A. Leaf
of the Book of Thot. 4. 8. 12.

Off

a, the Pack of Cards called /
Tarots, whose Root is A. Rooch
which signifies Beginning, as
may be seen in M. de Gebelins
8th Vol: Pag: 180. and which implies,
He that has not the Principles of
the Science or the Doctrine will be
much mistaken, if he flatters himself
with understanding the Middle &
the End; — This Hieroglyphic, which
the Ignorant have called the Fool;
& which has always been upon the
Card; stands the 2d Day of the
Creation

The Egyptians have
distinguished this Leaf by an
Animal, which is the Triphiborus
Figure of the Soul, the Life, & Spirit

and

and Body – androgienous or Male & Female or Neuter, containing both Sexes, with the 4 Elements & the 3 Principles –

They have also added the Vegetable, which has also tri: phibious, viz: the Soul of Life & Body of Nature with the 3 Principles & 4 Elements like the Other: having Root, Body & Branches &c & Red Colour, from whence proceed Leaves, Flowers & Fruit

N.B. Most of the Card makers have taken away the Butterfly in this 4th Leaf of the Egyptians & have put a Bird in its Room, & some have left it quite out –

They have also treated upon their Leaf the Mineral Kingdom between the Heel & the Knee of the other leg of the Figure, which Metal is also triplicious, or like the 3 Principles and its 3 Elements.

These 3 Kingdoms derive their Existence from One & the same Spirit which has generated them for their Being and Mode of Existence. The Subject that received this Spirit was in the most imperceptible Particles but given up to the Fermentation of the 3 Elements ▽.△.⧋. The ▽ being at this Moment considered as the Vessell, which was at that time made of ▽, and contained the Subject, which had a Degree of life

approaching to an imperceptible
Spirit: liquid or flowing; approach
ing to Nature, as an aquatic
Substance, vivified by the igneous
Principle, & transpierced by the △;
so that from these 3 Kingdoms of
Nature, they extracted from One
& the other the 3 palpable Principles
Nature had given them by the
Elements; by actuating them by the
Help of Art; which one must not how
ever to change the Design you
shall have chosen — And the greatest
Secret according to the Philosophers
is, to reduce your 3 Principles to
one Spirit —

Before we proceed
any farther we will go back to
few Pages to 25 &. to the Book

of Thot, which points out the true
Road to the Universal Medicine,
or the Perfect Work - but before our
Students can have Recourse to this
precious Book of Hieroglyphics
it must be better known; and we
hope be more in Esteem than the
Remainder of Trismegistus was
from the Year 1760 to 1770. which
sold at the Booksellers Stalls
for 30 Sous only at Paris: and we
will insert a Letter upon the
Subject of this Book which we gave
an Answer to a Student at Rouen

Sir,

" I shall answer your Letter
" on your own Stile: You seem to
" allow with all learned Men, that

" ☉ and other Metals grow in the
" Earth, and tend to Perfection there,
" and being all furnished with the
" same metalline Spirit, their
" Body being only passive, they all
" tend to become ☉ —

" Whether this is true,
" or as others say, though contrary
" to the Experience of Miners and
" Naturalists, they are designed
" to be as they are; All agree their
" Seed or Sperm, must necessarily
" be the same in All, but that the
" Matter which receives the Seed
" makes the Body more or less
" perfect.

" Now take the Seed in
" the Body of the Metal, you

must be an excellent Artist: and
have a Ferment or Magnet to prevent
the Seed escaping, while you divide
the Parts of the Metal. as if we were
to say you must take the Life and
not the Blood of the Animal, to animate
another, which is partly done in
curing Diseases by Transplantation.

From the Difficulty then
of knowing how the Metals ought to be
opened to answer our Purpose, with
the additional Difficulty of finding
the Magnet to prevent the Seed or
Life of the Metal from escaping; the
Philosophers have looked to the Seed
of ☉, before it had attached itself
to its Matrix; & to be in Possession

of this Seed, they had an Idea of a Matrix that was similar to that which received the Seed of ☉ -

But this was not sufficient: as the Seed might pass away out of the Matrix without the Artists knowledge: it was therefore necessary to have a Magnet to retain its Spirit & life. But this was not yet sufficient: but it required also that this Germ, which was not only the Seed of Minerals, but of Vegetables & Animals also, should be conducted to the last Operation of the Philosophers - the Metallene Genius: which we beg leave to observe without the least Reference to what

Jew

" You may have read in the Philo-
" sophers who seem to contradict these
" Assertions -

" And to go a little beyond
" what are required, we must add.
" The Universal Spirit is the Soul of
" the 3 Principles; and the 4 Elements
" are its Body. -

R. Therefore the D.: M.:
as God has transmitted it in
Nature. Inquire the Spirit into it
and the M.: will be verified

Ebeilla

To return to the 3 Principles
which after being seperated; you must
give them to the Care of the Sagittary
♐, who is a North Animal and

eager to reach the Heart of the Heavens.
Such is your ♃ & ☿ ∴ & that they may
help each other the better, you must
treat them like spoilt indulged
Children; and give them a good
△, which resembles the Heat of
△. the Moisture of ▽ & the Dryness
of ▽. And when you have united
these Principles of ☉ ∴ ♃ & ☿.
they are called the ℘ ∴ ☽ ∴ ☿
& must consist of 3 Principles, &
4 Elements: the Principles being
elementary, which gives 1. 2. 3.
but must be expressed by. 3. A 3.
as is seen (explained) Page 20 pre
: ceding.

It follows then, that having found the 3 Principles, you must extract the Elements from them, & again from these, the Natural & Immaterial Substance as in Page 174 of the 8th Book.

But in short, What are these Principles? These Elements, and this Substance? which the Philosophers so unanimously call by the Name of Universal Agent? Which is every where, and in all Bodies, which we carry in us, which we touch, and which is at the same time, neither visible or palpable, and in short, is a Form without Matter.

In this State of Perplexity

what do we discover from this Truth that surrounds us, which is within us, and in the whole Universe, and what Confidence can we have in those Foolish & ignorant People who tell us, with an air of Triumph; they know every Thing? We will leave this to the Reader to determine; & to the true Artist, the Theme of Inquiry for himself, or to gild his Pretensions on the Subject.

When you shall have reached the Verdant Plains, or when they begin to look Green, & you see the little Shepherds walking merrily before, or rather behind

their Flocks; caress and make much
of these, and drive away the Others,
for Children are often malicious &
spiteful; and pay great Attention
to this, that you may not be impatient
but let Nature do her own Work.

And at the End of this
Meadow, already too green, you must
be very attentive to give it Water; but
in direct Contradiction to Nature in
2 Cases, by no Means analogous: for
in the first, you devour your ☉; which
soon after will devour both ♀ & ☿;
And in the Second Case, you drown
the △; as Our Master has said, only
parabolically: That What is Above
is like What is Below: and What is

Below is the Same as that is Above

The Subjects, or Kingdoms ought to be the most Noble, and their Principles exalted to their Regeneration; but if you alter the Kingdoms, be allentive to this, the Principles perish instantly — Nature is always very exact & regular in her Proceedings; therefor preserve the Life of your Kingdoms; and if you would exhalt their Principles feed them agreeable to Nature, as best suits their taste —

The Animal Kingdom loves ▽, but he also likes △ & △, The Vegetable loves △, but it

requires also ▽ & △ ∴ And the
Mineral Ores △, but it must have ▽ &
▽ ∴ And these 3 Elements, are in
Proportion to the Weight and Measure of
the Principle in each Kingdom. And
each Kingdom is in Majesty in the
Signs that answer to their Affinity;
Signs that are friendly to them, for which
you must consult the Ephemeris.

Every Thing returns to the
same Point: as All comes from 1.
& returns to 1; but the 3 Roads are
very different; tho' Nature points
them out in the first Elements & Degrees
of ♈; when from the Knowledge we
have of the Earth & the Heavens;
we can fix her Basis, or the Basis
of her Works upon the Medium

or Middle Line

The Vegetable Kingdom is the easiest for Operation; and which, after the Reign of the last Mercuries, beginning with the First Asclepiades, has produced what are called Vulgar Physicians; who have made use of putrid Vegetables, deprived of their first active Principle △, and consequently altered in their Principle of Life & Light—

When Vegetables are deprived of their first active Principle △, they have no

longer any Power over Diseases occasioned either from Want of △. or its Rectitude; which has induced the Galenical Physicians to call these Diseases Incurable. which however have been frankly & radically cured by Mineral and Sagerical Medicines.

The Animal Kingdom as to Time and Operation takes Place between the Vegetable and Mineral; though Nature acts much the same as to both these in all the 3 Kingdoms; the Cause of Time being absolutely the same in all 3 in the Hands of an able Artist who knows how to make the best of these Principles.

The Animal Kingdom has produced several Spagyrical Professors, such as Boëtius & Others; who having destroyed and made an ill Use of their principal Agent ▽; consequently the Animal Subjects they use to have alter'd in their Light & their Sound & consequently in the Effect expected from them; they were obliged to make over their Patients, who were attacked by Diseases proceeding from the too small Portion of the Element of ▽; or from the Putridity of the Galenical Schools, & to Mineral & Chemical Medicines

which eradicated them immediately & restored the Patients to perfect Health—

We must observe that on the 3 principal Classes of Medical Profession of the present time— the College adopts the Vegetable System— the Spagyrics Mineral; & the Chemists who are partial to Mineralogy; favour the use of unrefined Medicines, & particularly the Imperfect Minerals: the Galenists is the most ancient of the Hermetic Philosophers, & without Doubt, is the most regular in its Operations—

The Mineral Kingdom
is most followed, though the
Less trusted & the less known;
because No Subject has been more
tortured, & consequently more
subject to Doubt & Error, & it is
Supposed to be the longest for
the Operation of the Great Work

This Kingdom then
which we shall speak of by &by
from having puzzled its Lovers
& most has produced the
Chemical Physicians; but
they are unmediately put to
the Rout, deprived of their D.
& their true Light, the Mineral
& altered their Soul & Life, they

have referred their Patients to
the Spagyrical & Galenical School
to be cured by them immediately.

Recapitulation.

Beings -	Order of Existence
Animals.	▽ 1. Life - △ 2. Light - △ 3. Soul.
Vegetables.	△ 1. Soul. - ▽ 2. Life - △ 3. Light
Minerals	△ 1. Light. - △ 2. Soul - ▽ 3. Life.
Brutes -	Earth - Body. Inanimate Life
Medecine -	Presence - Relation
Galenical -	Vegetable - △ Volatile
Chemical -	Mineral - △ Active
Spagyrical -	Animal - ▽ Fluid
Empyrical -	All together. Experience

The Mineral Kingdom
is most followed, & least known, tho
in the highest Repute: & it is here,
for Want of knowing the first Elements
of Hermetic Philosophy, the sole Pro-
perty of Transmutation is referred
by the greater Part of Professors of
the Science contrary to the Sentiments
of the Great Hermes, and All true
Philosophers; who agree unanimously
that every Part of Nature is in her
Whole Body, & the Spirit of this
Whole is in all her Parts, agree
also to the Logical Adage, a Totum
in Toto & Totum in qualibet Parte
but to take the Operations of the
Philosophers either literally or
figuratively, as it best suits the

Purpose is no new Thing with
Students, though they have followed
it for 50 Years; it is sufficient here
ever to say, that the 3 Principles
proceeded to their Spirit, are a Part
of the same Spirit, and no longer
Principles; yet it may be found that
you may make ☉ with ☉. and that
there is no Occasion to unite the
Spirit of ☉, with Vulgar ☉ to take
away its Leprosy, to make it a
Perfect Body; we do not say
Metalline only; but from the 3
Kingdoms. Animal, Vegetable &
Mineral

We have a little abridged

this Article; but the Reader will easily perceive by the 2 preceding ones what has been omitted; & will easily make them Himself by what follows,

The Animal transpierced with △, loves the ▽, & loves the △ first.

The Vegetable transpierced with ▽, loves the △, & loves the △ first.

The Mineral transpierced with △, loves the △, & loves the ▽ first.

Therefore,

The Body, is the Scoria of the 3 Elements, & is called ▽ — and e vice versa.

The Soul & the Life are the Light of the Vegetable —

The Life & the Light, the Soul of the Animal
The Light & the Soul, the Life of the Animal

Thus
Soul, Life, Light. to the Vegetable
Life Light, Soul — to the Animal
Light Soul Life — to the Mineral

Students may therefore be assured, that in the following Letters they study they may find the Object of their Pursuit; which will be the Universal Medicine for One & the Other — in which they will find not only agreeable the Wishes of Many, the Property of transmuting or purifying the base Metals, but of purifying

also their own Soul & Body from
the last Particle of Vice & Ignorance
the End of Hermetic Philosophy
being the Knowledge & Wisdom
of True Adepts even to the utmost
Point of Humanity, & approaching
to the Sphere of the high ver-
Human Intelligences; All which
are written Word for Word &
plainly in the Book of Nature
which we affirm to be the Original
of the real Sentiments and Workings
of the True Philosophers—

If we speak to the
Senses, every Thing is material;
because in the Operations of the great
Work, All is △ & ▽∴ △ & ▽∴

All Matter being composed of the △ Elements; but I speak intellectually only. All is ▽.:△ & & △.:- and having acknowledged I well perfectly listened to M.:. if we can comprehend the Sublime Philosophers: when they raises. rose to 10. by Number. Form & Property, the Property of the Form, & the Form of the Number, & Number uncompounded, we comprehend every Thing; they proceed you may perceive, this Complement of 7 to 10. the life, the light, & the proper Understanding as you see in the Animal-

Remark of the Translator

I must be excused, there is
Something very obscure in this
last Paragraph, where the Sense
of the Author is given as clearly
as possible, but whether he under
stood himself, or did not intend
any body should understand
him, must be left to the Decision
of those who read this Work.

In the No. 10 therefore
decompounded are contained. Time
Place, Weight, Periphéleion.
Recursion, Multiplication, the
Work within the Work, the Principles
in the Elements, & the Soul, the
Life, & the Body in the Kingdoms

Many of the true & even
false Disciples of Hermes are well
acquainted with all Nos: and even
the Principles of the 3 Kingdoms have
either been told them by Name, or
they have seen them by reading
the Philosophers; but whether
you have the knowledge of the 3
Principles, or their Representatives
only, we ask you, who are the
true Disciples of Knowledge &
Wisdom, if you know what the
Arabians mean, who followed
the Greeks, & who took it from the
Egyptians — by Divine Science
& Sacred Art. And are you in
Possession of the Work? And do you

know the true Principles & right Road to the Perfection of Unity? We appeal to the Sincerity of your Hearts. And you all answer, No!

N.B. You must read this with great Attention —

"For it is certain we do not now speak to Chemists. or Those who believe, but not excepted, they are already in Possession of it — but be assured, that Laboremus has not the Universal Medicine, to support Transmutation; has never made the Process twice in his Life: & if by Accident you arrive at Transmutation before you know the Work go back to where you set out — And depend upon it Time, Patience &

Virtue will lead you to the Medicine
of the Philosophers— The Transmu-
tation you may have made, and the
Standard of Transmutations you
may have known, prove its Existence
and the Reason the Philosophers
are not understood in from neglect
=ing to examine strictly, the Opera
tions of Nature—

If therefore you have not
fully understood the 2 Titles
before mentioned; nor dreamporeg
what is meant by Divine Scienc
Sacred Art— & consequently
Divine Art & Sacred Science— Nor
known that these 4 Words, which
are the clearest & most important

of All the Sentences of the Sages were Numbers, & that Numbers gave Terms & Terms Properties you are much behind hand— You may perhaps believe that Matter is the Subject of this Sublime Science, & that the Term Divine, is no more than a common Vulgar Expression, & that the Word Science is only synonimous with Art, or at best a stronger Expression - And that God, as in other Occasions, is of no more Consequence than the Word Man, or Nature which modern Philosophers very improp-

book upon the Pythonicans Terms.
And do you know the Earth & the
Heaven, that you may have some
Pretensions to the Knowledge of the
Pa M.a? are you acquainted with
the Natural & Intellectual Knowledge
of Numbers? For be assured all
these Sciences are absolutely necessary
& the Philosophers have not thought
it proper to speak of them; they
have not thought them less necessary
to their Discovery of Nature; each
of them taking a particular Road
to invite you to follow them physically
Numerically, Astrologically & even
chemically; for there is Nothing superior
to the Supreme Part of that Science, called

Alchymy—

Do not suppose, we
mean to lead you astray, & play
Tricks with you; for though we
are no professed Sages, yet 30
Years close Application have
led us at least to the first
Principles of Wisdom—

The Operation is either
true or false—And the Character
of Our Masters for Virtue & Candour
will not allow us to suppose they
meant to deceive; & the first
Truths that we meet with justify
them.

If the Work is such, as
included in the Article of Science,
this is, which is an Emanation
from Virtue, all which is written

our Reach.

The Heavens govern the Earth & God governs the Heavens. Forms therefore must have Number belong to them; nor can Properties exist without Forms in the 3 Worlds. viz Celestial, Elementary, & Subterran

Unity 1:. is not included in Number, & cannot have Form; therefore not Property; but it has Essence, in Itself, which includes Property; therefore from its self as 1:. all Number proceeds; because it includes Number not by Extension, Form, Colour, Weight or Measure &c, but by Essence, as 1:. or Simple Unity, without Composition; & resembles Nothing that proceeds from it.

Resolve 10 by 3 & 7, &
by 1. 2. 3. 4. & there will remain but
One Key, which is 3, 4, 3. which
we have not in our Possession.

If you have attained to
the true Knowledge what the Prin-
ciples are, do not grudge the Delay
in coming to the Fraternity, nor
deserve what Friendship has com-
municated to you; or your own Ap-
plication has acquired; or you
will be in the same Situation
with the Descendants of Pamme-
nes; whom the Egyptian Sages
would not initiate; because they
had undeservedly abused the
Lessons they had before given
them.

I am aware that many
Impostors & those who have deceived
of their Knowledge, will tell you that
we are attempting to fly before we
can walk; but remember we have
said, we had not yet gone beyond the
A. B. C.

We also knew that Many
who endeavour to make Degrees of other
wise say, that we cannot explain
what we are ignorant of: but be assured
we have given Literally the 9 Precepts
of the 3 Kingdoms, even the Tri-
partition or Digestion to the last
Degree but One of bringing the Work
to Perfection; which we fairly own
we are not in Possession of; and
it is said, you ought to be acquainted

with the Work fully, before you
write upon it, which is not quite
just; though so often asserted: for
Trevisan was able to write upon
it before he understood the Process.

We know that presumes
Ignorance will endeavour to prevent
treading the Subject by obstructing
some Literary Gambols or Odd
some hazardous Steps; but the
following Sentence of the Rhetoric:
Qui Vult Undertake Nothing
till you know the Bottom of it
will answer, will be the surest
Means of preventing all Mischief
above all that Ignorant Professors
can propose to You.

If you spend all your

have in compleating the Work, be assured you are in the wrong Road; which will not be the case, if you make use of Chemical Processes to dephlegmate & multiply the Metals; which however will not be the Universal Medicine, nor the Great Art of Transmutation: it is the same as you look for in vulgar Medicines in either of the 3 Kingdoms that are expensive, & will not find the True Work—

No Expence of any Consequence is required either in Natural Philosophy or Occult Physick, and whoever says otherwise, imposes upon you, for I have never yet found that Process yet of any Philosopher should say it cost more than a trifling Expence I can explain through the Book and the Stone—for it is certain the Process

cu étlef is Nothing: and the Time you
lose in attempting to discover the Truth
would not be reckoned with that of
carrying on the true Procefs -

You will find the greatest
Mystery in the Science in the Course
of the 11 small Treatises before you,
including the 7 Shades or Colours
& wherein shall be unravelled, with
as much decency be solicited that the
general Subject of the Work is the
feed the Poor Mans Mete; and is either
the Concern of all Mankind.

Observe that neither
Natural Philosophy or Occult
Physic, costs no Money; & he
expresses upon You, who says the
Contrary: & he who cannot do with
out

the Help of Another, is ordained to
the Point our Application has pleased us,

Never attempt the Great
Work, till you have the full & clear
Idea of it: which is concealed under
3 great Axioms of Numbers, modelled
upon the great Plan of Nature; for
generally the Students misled, & mis-
digested, by Proofs that have
neither Art or Science to support
them, which makes them often say
in the Presence of the Adept: that
the Universal Medicine, & the Art
of Transmutation are Nonsense
& Absurdity -

Adepts are thought to
be so very scarce, that any thing

extraordinary a work to be done
by them either falsely or a Diss-
ance give great Surprize — Wond-
ers. there are more of them represent-
ed than can be imagined tho'
they bear no Comparison with the
Bulk of Mankind — But by the
Name of Adept, we mean a
Sage; & by a Sage, we mean a
Man who knows to live morally
& be happy — to have a better
Idea of this, examine the Leaf of
the Book of Thot, called Folly
or the Fool; & you will see that
the Sage bears just his Staff
at the End of his Staff, to tell
that your Knowledge & Science

should be kept within your close concealed
If Fellow, Not an Adept, publickly
known to be so, would not deserve the
Name of Sage; but would be a Con-
fradiction; Not would detect the
Sophist, & conceal the Man of Science
To be convinced therefore that there are
Adepts, it is necessary to speak their
Language; but to talk mean so well
as they do, but with a certain kind
of Readiness so as to speak wisely
upon the 7 first Numbers.

We once thought that we
could discover the different Ages
& States of the Adepts belonging
to the Society; to distinguish
those of our own Country from

Foreigners; as well as the different Sects; & to agree perfectly in the Truth, of One Only God the Creator of all Things — Let us now hear what Nature says, as She is faithfully copied upon the 4 Leaf of the Book of Thot.

" I am compounded of
" 1. & by 1:. and I receive 3 from
" the Crown of my Head to the
" Sole of my Foot.

I have 3 Principles in me, which you know: but you are to take Care that I am the Guardean of the 2 other Kingdoms that were before me, & that come after me; & those Principles I am receiv'd to mine. Form the No. 9

& when Our Spirit, or Pr. Mr. is added. are equal to 10; for 1. is the Universal Principle, which concealing Our Kingdom, which it holds in Itself. forms 4. / the Original Never or Cause of all, which is the God Himself, being without Kingdom, Principle, Part or Feature all which & which received form the No. 14. But if you take away the first Cause, or Unity there remains 13. which is Death but to return to Myself; who am Nature, both as Macrocosm and Microcosm. Who am Nothing, who am 1 & 3, & who am 5, to remain 2, & form but 1. & look for 10.

Now goen ob the pose going, & read it with Attenteon, with the Leaf we have herevs placed, before you.

Rem: Whatever the Authors Meaneng may be, it is too ob: scure to be easily comprehended yet it is fully connected with his whole Plan; and by repeated Attenteon to the Words his Meany is to developped.

She says again. I divide myself into 3. Head, Body, & Members; to which if you add 1. I shall be equal to 7:. If on the contrary you subtract 1. to speak to your Senses: I shall be equal to 10:.

but I shall vanish from your
Understanding, to make myself
understood at 14 – 1. Head. 2.
Fore Parts of the Arm – 2 Arms.
2 Hands – 2 Thighs – 2 Shoulders,
2 Feet and 1. my Body –

I contain the Nos. 7 & 4.
which both for Vulgar & Philosophic
Reasons Nature conceals; I con-
tain in myself 4 distinct Objects
Heart. Liver & Gall. Lungs &
Intestines; these 4 are my Life,
my Light, my Soul, and my
Understanding taken emble-
matically & philosophically

I count 1. 5. 6 & 7.
in which I join'd 2. 3. & 4 – Jam

Naked, my Hair dishevelled,
kneeling, with one Knee upon my Daughter
and you see with what Prodigality
I dissipate what you ought to collect
in order to make 1. out of 2 & 3.
Look at yourself & you will see
me in my Simplicity & Wisdom
& Science & will be given You; but
you will also see Unity or 1. im-
prest upon me; who created
me by a single Word & from
my Word establishes first all Nature

Here is indeed a
Jumble of metaphysical Language
which will not be easily excu-
sended by an ordinary Reader
nor without a great deal of pati-
ent & unprejudiced Perseverance

will be attain'd the Secret Key - but it is attainable, & full of the deepest Science & Information, to the laborious Student - & all may here will be said — Ask & you shall have, seek & you shall find, knock & it shall be opened unto you; but to use the Words of an ancient & eminent Poet —

Non cuivis hominí contingit adire Corinthum

The Author then adds, that it is impossible to double of the Existence of the Great Work; if you reflect a single Moment upon the above Hieroglyphic, where its Truth is so palpably demonstrated, & confirmed by 9 Numerical Axioms

1.+1.=2. 2+1.=3. 3+4=7.
1+4=5. 2+6=8. 3+6=9.
6+4=10.—

This Demonstration is so simple & so natural, that it is no surprizing it is not seen upon the first View: but the Reason of it is—

That of Hermetic Philosophy was as conspicuous as before the Deluge, when Mankind were so perverse as to induce the Author of All Things to shew his divine Vengeance, by shortening the Number of their Years. That would become of all true Sages & Philosophers that are truly deserving, even those among the common Ranks of Men &c.

live in the Fear of God, & the Love of their Neighbour.

Those who are true Sages had better die a thousand Deaths than reveal a Secret that would necessarily bring Trouble, Desolation, & Despair upon the Sr: Continue to do Good; but let it be the Effect of common Sceence & Humanity — For Sceence & Wisdom joined together are the true & only Happiness of Man; why therefore have Health & good Fortune which are the Attributes of these, corrupted, the Friend & Teacher

There must be Adepts: who ought to maintain their Character. They have acquired, in the Search & Possession of the Great Work.

And now we will return to the Members just now mentioned as far as our Sphere of 7.

1. God. 2. Man, 3, the Nations of 1. 4. the Universe. 5. The White Star. 6. the Power of 3. by 1. 7 the Reunion of 3 & 4. w.ch produces Faith, Adoration & Silence

Israel Kept of the present Age said publickly: Can there be any Doubt of the Existence of the Universal Medicine If so: Come & purchase it of me And if they doubted the Truth of Transubstetion he would sell it to them: ~~Gave~~ Give at a much ~~higher~~ Price than Wisdom. because there was no Comparison between them but then he

expected that the Purchasers were worthy of the One or the Other or Both if possible--

He then declared openly he was in Possession of these Subjects and had derived such Advantages from them that he would communicate them freely: if he was sure of not displeasing the Deity: nor be liable to any Reproach from themselves or the World in general- which was thought so fair treated: that several People purchased both the One & the Other

The Transmutation of the base Metals did not appear

to impossible to Many People, but
from their Prejudices against
this great Arcanum, which they
could not get hold of. Nor did
it seem impossible to Others, but
because they would not take the
Trouble of examining what was
properly meant by Transmutation
which is no more in the Sense
of all the Philosophers who un-
derstood it, than a Depuration
& Melioration of the base Metals,
& that by no Means a divine Pro-
creation; the Purity only augmen-
ting the Weight, as it approaches
the nearer to the pure Metals.
Which is very easy to conceive

by comparing the nearest Affinities in the different Kingdoms, as well as in the same.

If for Example, you would exalt the Metals to the common Degree of Purity; it is certainly practicable; but if you would convert; into the Spirit that is peculiar to them as Base Metals, & proper for their Existence in that State; you interfere with their proper Nutrition: but else the contrary not so; when being in Possession you take Advantage of that Instant to give more Spirit to the Seed of Life they already possess & perfect it by a more noble Life

which they are then in a Condition
to receive; by any spell whatever
is heterogeneous to it, as the Green
Colour, the Acid, & the inimatural
Sulphur or Phlogiston, or what
ever corrupts their Tendency to
Purity; and by this operation
the Goddess Sperm les the same
Effect upon the base Metal, as
Medicine has upon the Animal
Body, & both upon the Vegetable;
which is generally distinguished
by the Name of Metallic Oil, &
which in fact is or by the
Phlogistic Principle commonly
called the Sulphur of Metals.

Every thing in Nature is transmutable, & tends to Nourishment & Perfection — And the Artest may help Nature as Nature helps the Artist: and by having the pure Spirit of One of the 3 Kingdoms: Transmutation is as easy as it is visibly ready to act according to the Subject & is applied to and the Abilities of the Sage Adept —

As to the Universal Medicine it is so conformable to Nature, that it is astonishing the able Professors in Philosophy have not found it; but as the most palpable Truths have their Authority only from their

being generally adopted as such,
& he who is either an Advocate for
or against them, considers only
the Advantage he is to receive
from them; or the Necessity that
may consequently follow; it is
no Wonder they are determined
from the general prevailing
Principle, according to the Purport
or Nature of the Case.

But to finish this
Subject, we refer the Reader to
our great Masters in the Science
and say; We have always con-
sidered the Spirit of Blessings &
Medicine as an Emblem of high
Morality; which by the Divine
Help Morality only can wipe away our

Iniquities; & taken physically &
naturally is the Ne plus Ultra of
the Efficacy of all Vulgar Remedies, &
which administered by a true & able
Professor; changes the Place or Na
ture of the Disease; & gives free
Access to the Particles of the Universal
Spirit that surrounds us on all
Sides; & this Truth which is ad-
mitted by all Philosophers; is
set aside with other Causes that
are not comprehended by the World
in general; till Posterity shall see
all Things, we must reserve for
the present with the 3 Principles
of ☉. ♃ & ♂ till they are more
generally received.

Before we proceed to the general Plan, presented by the Book of Thot in the Division of 7, which I reveal the same time the 7 Ages of the World, we shall represent this sublime Work under the 4 general received Ages, according to the general Plan of the 4 Books. but it is necessary to say that the 7 Ages are distinguished by the 7 Planets as follows.

The ☽ denotes the earliest Infancy, whose Genius is Gabriel, or the Power of God

☿ denotes Childhood, whose Genius is Raphael, or signifies the Physician of God

♀ denotes the early part of Youth from 14 to 25. or what the French call Adolescence, whose Genius is Anael, or the People of God. —

☀ denotes the latter Age of Youth, whose Genius is Michael, or the Voice of God

☽ denotes Virility, whose Genius is Samael. the Help of God.

♄ denotes old Age, whose Genius is Sabbiel or the Justice of God.

☊ denotes Decrepitude whose Genius is Cephiel or the Truth of God. —

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To return to the 4 Great Ages.

The Golden Age.

The 1st Book represents perfectly the golden Age, in 12 Leaves from 1 to 12. and is an Universe to the Divinity, his Throne, & his Works; & under the Point of View that relates to Man: in the Terrestrial Paradise endewed with Knowledge & Human Wisdom.—

The Silver Age.

When Man began to decline; & was no longer in Communication with his Creator.

In this 2d Book composed of

5 Leaves, from 13 to 17 inclusive,
the Creatour discovers wholes employ
ble for them to have — leaving Eve the
Centre of Virtue & Innocent Simplicity
which united them to his Principle:
he then presumes to look towards
the 10th Heaven, & hopes to enter
there; with a Pride they did not
know in the 1st Book.

Adventurous Innocence
unbridled aspired to the Original
Cause of all things: but he was not
him; nor had he then Ambition
to examine the Reason of it: &
the moment we attempted it
we were lost — for not contented
with the Happiness we were in

Perfection if we aspired to know
why we were so, & fell—

The Brazen Age

That Mankind have committed Sin is certain; but who would believe it when we see all go on so well; but notwithstanding which we live in Distress, in Sickness & Bitterness; to which we cannot attribute to the Fault of Degenerate Nature, but to our own Ignorance.

And as this Second Falling off & Perversion, we cannot suppose We are eager in our Approach to the Iron Age— But Folly

holds out her Hand to conduct us to the Entrance of the 3d Book, and consequently She ought to Leaden us fair as the 4th Scene She is Mistress of the Ceremonies for that Purpose; as the Sovereign of the 3d Book is composed of 5 Leaves from 18 to 21. & the Epoch O, when She walks at Large, without the least Restraint or Embarrassment

The Iron Age

We are now arrived to the almost Point of our Absurdities & when our Weakness & Folly stops us; ever can there be a more dreadful

Situation for Perfect Beings, But
are loaded with Chagrin, Misery
acute or languishing Disease, &
always in Expectation of Death
which is more than Death itself.

Continually separated
against each other: we snatch the
Food from our Neighbour to eat it
by ourselves; each perished against
Ourselves: now believing every thing
& the most element Having no Faith
at all, without the least Respect
for Truth; & abjuring the Immuta-
ble Laws of Nature, execrating
our own Existence, or by the most
extravagant Ideas, giving Us
Rank & Superiority with God
Himself, the Creator of the Universe

The Sages have called
the Iron Age, the Element, or the
Passage of the Wrath or Vengeance
of the Deity; an Age that can
never be paralleled, but by the
Decomposition of the Elements of
▽∴ △ & △∴. for in that Place
the ▽ loses its Number, its Form
& its Properties: it will be dissolved by
the △∴, the △. & the ▽∴ and will lose
its Principles, which in Return
will dissolve the Elements, which
will themselves reenter into Unity

NB. This is the Moment of
great Tribulation, according to the
early Egyptians, but is not the

last that will happen to the Natural World, who before their total Dissolution, will remain a great Length of Time in their first Perfection: Also however must be understood of those Men who shall return to a State of Righteousness agreeable to the Will & Pleasure of the Eternal, & will have no more Power to abuse & prostitute the Lord of the World.

The covetous Rich Man, & the wicked Poor One, & all possessed injurious Mediocrity, & generally all Mankind in general shall be placed upon the same Bar before the Throne of the

Great Work, for from the Creation
to that Time of Destruction None
shall be exempt.

Attend here to what is
said in another Part of this Work
that before the General Dissolution
All Men shall be in the Knowledge
& Wisdom of the Eternal.

In this A. Book, the
Sages have spared no Pains to
explain to us every Thing contrary
to God, to Mankind in general
& ourselves in particular, they set
before us the Picture of Human Life
such as it must be in the Iron
Age, allowing some Sparks of
Primitive Virtue; the Remains

of the pretious Sperm the Creator
has infused into us at our Birth
some Acts of Humanity; derived
from the Sensibility of our Hearts
that can never be totally deaf to
the Voice of Nature; & Specially, some
generous Motives of Forgiveness.
But still this hideous Picture stares
us in the face; a Multitude of
horrid Evils crowd upon each other
as the Effect of our Ignorance, &c.
artfully leads us astray with
plausible Arguments; contrary
to the wise Counsels of Nature
who is so indulgent as even to
favour our most sensual Pleasures
to our Advantages & point out

to as the most simple Rule
to Perfection; but it requires a
new Breed of Sages to support our
Fibbs and the Evils that attend
them; which last it is necessary
to [illegible] as much as possible
to alleviate, if we cannot wholly
destroy them —

We will now consider the
Book of That, under the several
Divisions it should be read in, in
order to get hold of the Key

1. or the Whole, consists
of several Parts, as here, in 78
Leaves, which form a Circle, whose
Beginning & Ends are 1 & 70.
which is a Triangular No. of 26.

& which the Egyptians considered
under the Character of Hieroglyphic
of the Divinity; & the Book of
Thot considered as the only
Book which included the Universe
presented to them as it ought
to do to us, the Hieroglyphic
the SERPENT under the
Figure of a Circle; whose Essence
is his Eternity – This Book
therefore was described on a Board
as 1. or Unity; & by a Circle as
Eternity. And this first Figure
answered under both the
Scheme & Mysteries of the Magi

The 2 first Books
shew us the Beginning, the

Middle & End of all Nature
simple or Compound, which are
not Eternal in themselves: such
as the Origin of Man, as he
appeared from the Bosom of the
Eternal; and the Conclusion of
him, when he again returns
to the same Eternal Bosom

Taken In 3 Books: Jesus the
Beginning, Middle & End of all
Things, a Supreme Figure, which
refers to all Nature considered at
large, as well as in its most
minute Points, in Short, in
short, Thought & Action of the
Human Creature

In 4 Books; The
Figure of the Expanse, which really
& truly answers to the No. 12, as we
have observed in another Place
In a Circular Description of the
Universe, 2, 3, 4, 6, & 12, with
Unity = 20. which is the
Conclusion & comprehends the
3 Moral & Physical Perfections

In 5 Books; it is the
voluntary Heaven of 4; or,
of 1. occupying the Center of 4,
in which described the
Ternary 3:— And here we must
have Recourse to our Intellectual Faculties, to comprehend
that 5 circular Lakes uninterruptedly

from 4 to 6, which is easily demonstrable by geometrical Figures & Numerical Forms—

In 6 Books, which we will consider as Persons understanding, that as being a general Description of the Decomposition of all the rest, refers to the Mind or the perpetual Intelligence of Science & Human Wisdom—Now which examine the numerical Table on the preceding Volume—where on the Base of your Leaves, 4 answers to 12—5 to 8—6 to 11—7 to 14, 1 to 10—2 to 13—3 to 16; & if you reflect seriously, you will allow that if I had no other

Beg 104 French Work.

Proof than this to give, it would have argued the most Ignorance not to have looked upon the Book of Thot as a most scientific & philosophic Work.

In a future Division we consider this Work, we shall always read in 7 & leave out 8 & 9; and if you an Arithmetician 78 & 87; & add these 2 Nos together which = 15; you will have 180, which is half the Globe, & the Sum of the 3 Sides of all Triangles; which is a formal Conformation of a Book composed with a View of extending the most wonderful Human Intelligence to the highest Pitch

which taken simply decreases
no more, than half the Spheres
Horizontal Circle: which is a Proof
that the first most Notable Division
all into 1, 4, & 7; because after
12 comes 12 in Rest, or 15 by
Motion; 4 returning to 3- 3 to 4
& 4 to 5- 15 being otherwise the
first decomposed Number of 7 8,
with a Remainder of 3, 4 × 5 ::×
5 = 75 + 3 = 78. which 15 is the
Quotient of 180 — 12, which is
the Result of 3 × 4; & of your
due the same Quotient 15 by
3 or 5- you will have the Order
of the Books of Thot, Thus.
4, 1, 7, 3, 5, 2, 6.—

Our Disciples would do
well to remember what we have said
before relative to Geometric Philosophy
for, 1, 3, 2, = b, are always inseparable
we must also remark that all the
Numbers that place themselves
immediately after Descartes; & the
Basis once found it will be seen
there is nothing placed in vain:
On the contrary if you force them
they will reassume their proper
Order according to the Subject
proposed or followed up

A Numerical Plan
of the Division of the 7
Books, with a Part of
what has been omitted
for better Information

In One Book.

From 1 to 78 inclusive is a Treatise of the Universe, according to the Form & Government of the 3 Worlds; The Superior, the Harmonic or Middle, & the Inferior.

In Two Books.

From 1 to 21 includes Goodness, Dispensation, & Divine Order.

The Cypher O, 22 to 77 exclusive — Human Power, Sensible, & False Order.

In Three Books.

The Word, viz the Beginning, the agreeing Agent, & Unity Patent, From 1 to 12 is God

speaking to Man,—
(From 13 to the Cypher O.)
marks Human weakness.
From 22 to 77 you have
all the Sciences, History, Vulgar
Physics, Medicine, & in short all
the Liberal & mechanical Arts & Sciences
and the Principles of all the Arts &
Sciences that are useful to the Life &
Happiness of Man, & even for his
Comfort are plainly traced & de-
monstrated there. For a further
what the late M. de Gebelin
has said upon it.— Vol: 1.

N.B. As to Medicine
Physicians generally prefer
the Kingdom they think most
conducive to the Purpose of
restoring Health; but, a Letter

they apply themselves to one profession or not, whether they take
for their general Guide & Preference or Fancy
for one of the Other; whereas, the
Antient Physicians never left the
Student they had once chosen
but it must be allowed, that
of these different Systems depend
upon Study & Application. The
present Mode of studying Physic is even
found preferable; for I have given
sufficient Reason for it in Page
44 &c

In four Books

(From 1 to 12) God. ordained
sanctified & rested. —
From 13 to 17. Genesis

From 18 to 21 the Cypher,
From 22 to 77 -

We could help saying
that under this Division, a Poor
first studying this Book, we
endeavoured to comprehend it
fully, by the Advice of a learned
Piemontese Friend, who was
very old & who gave himself
out as the Grand Son of the
famous Alexis of Piemont -
He was wonderfully informed
& conversed with a Wisdom &
Precision; that explained his
Ideas perfectly - If he spoke
of the Creator, he proved to
you the Necessity, in Regard
to Physical Nature, that he

Grandson

must have been ever & before
all Time either by the Revolutions
of Nature herself, or by the Divine
Workman who had formed them
nicked them together, so that no
Joint could be perceived.

He compared Falsehood
with Truth, by a Variety of Meta-
phors, any One of which, taken up
at Hazard, would give Light
Ideas how much he prized the
Truth he supported.

Having mentioned the
Grandson of Fenelon; it is necessary
to say that being at Rouen
1765 I made an Acquaintance
with One Le Comte of Paris, ser.

named the Travellor; & seeing me employed upon the French Fortune telling Cards: he told me he knew a Man that was doing the same Thing with large Cards; and upon my expressing to see & talk with this Man, he replied I may be probably shall with him at Port Orient; where he was gone to embark upon a Ship & set out the same day for that Place; But upon Enquiry I found he was gone to Lamballe, where I found him; & judging that great my Curiosity must be from having travelled above 120 Leagues in pursuit of him; he gave me all the Satisfaction he could

by giving me some Notes on writing upon the Game of Tharots; which he called an Egyptian Book: & the Gentleman says he had the Notes still. At last Hexes proposed I should go with him abroad, but upon my Objecting, we parted after 8 days Society. &c

In 5 Books

1, 8, 9, 10, 11, 12 — or the Sign of Aleph. 1 — The 5 last Numbers = 50, which fully represents the Great & Divine Name of the Eternal in Hebrew

2, 3, 4, 5, 6, 7, are the Works of God —

13, 14, 15, 16, 17, are
All that belongs to Man & depends
upon him, by the Divine Order
Permission & Goodness, in the
Circle of Humanity: this No.
containing the No. 10: multiplied
by 5. & 12 the Result of common
Numbers

18, 19, 20. 21. 0 - are
the Weakness of Man considered
as such

22, to 77 - Is the
Weakness of Man, considered
in the Light of Pride & Presum
tion —

In six Books.

1. 8 - 1, God, & his Rest,
2. 3. 4, 5, 6, 7, are the 6

Days of the Creation—

9. 10, 11. 12— the Seal of Memory on Sensible Nature

13. 14. 15. 16. 17. Is Physical Nature—

18. 19. 20. 21. 0. Is the apparent Defect on general Motion and real Defect on particular Motion.

22 & 77— Is Vertues & Vice confounded together by the Ignorance of Men, & 8 × 7. different Ways proposed to them to attain false Happiness—

In Seven Books

1. Unity in the Center which is God Himself Alone

By, & in Himself. to/8/ which is
Meeter, Rest, or Perfection. which
only in God.

9, 10, 11, 12 — Is all that
is God Himself, represented in
the Attributes of Justice, Tempe
rance, Strength & Prudence.

2, 3, 4, 5, 6, 7. Is the
Divine Prescience of Eternity
commencealing Himself through
all his Works, in their true No.

1, 2, 3, 4, 5, 6. = 21 = 12 =
3: which together amounts to
36, & extends itself to All Man
kind, by. 1+6, 2+5, 3+4.
which produces Numbers of Perfe
ct by just & true. as 16, 25. 34

= 75. 3 above the Intelligences 75,
& 3 above 9 - 354 + 2 = 37. a
Number which the Cabalists have
not name in their Sphere, as this
No marked Unity 1. + 37 + 8 &
subtracting 1 from 9 - remains 45
& 3 + 7 = 10 -

13. 14. 15. 16. 17, are
the Vertues of Man by 31, 41. 51,
61, 71 - as being Body, Life, &
Soul, -

18, 19, 20. 21 - 0 - are
Innocence tormented by Inner
vainly & Inquietude -

22 & 77. Is Nestene
perpetually endeavouring to remedy

Existence of Man, & Governing, being the general Design—

Having thus shewn the Method of Studying the Book of Thot under the 3 Dispensations of 1, 4, 7, we now proceed to demonstrate that 1. is the Spirit of it 7. the Form, & 3 the Intelligence which developes what may seem abstracted: this being the Key to Seek out all only to be in the Possession of virtuous Readers 4. is the Base, whereon man may act upon, & from whence he must take his Departure to ascend to 3, 2, & 1— & redescend again to 1, 2, 3, 4, 5, 6, 7 = 28—

from 7. — 4 — And the Intelligence takes it from 3 + 5 = 8, 6 which is your add. as absolutely proper 4 = 12, which you divide by 4. or by 3. which gives You the Intelligence, & from which you carry to 2 opposite Sides, 2 + 1 = 3. 6 + 7 = 13. — 10 = 3 — Now if you have the Form by the Center 4 after rearrendery to 1. 6 arrive at 7. you then will find the Speed, by the same Division of 4 from which comes 1. all which is not far off; for whatever belongs to Science (between) Ideas & very near Mean. which is a Truth All

Philosophers argue in-

Having so readily found the Outside of your Physical Base 4- of your Term 7 & of the Spirit of the Book of Thot 8- you have Nothing but the Intelligence of it to look for, which you have already reclaimed by taking 3+5 -

3. is as much as to say Lord, Power, Commandment 3. is compounded of 1+2. which bound together give 12+21, & redissolved give 3 again; 12 say dissolved by Addition & by the Division of 4 which follows 3: All which is very

NB. It is very easy for the
Author who is supposed to understand
it fully to say so but to those who
are not Masters of his Meaning
nor at all Skilled enough to pursue
it to its Origin will very un-
willingly attempt to resolve it
Though when explained it is very true
& well founded.

We will not play the
Sophist, & depart from the true
Road of Philosophy — 3 gives 4. & 7.
but it does not give the same Spirit
it receives; for in that Case 1. ought
to be subservient to it, whereas
it is put in Motion by 1. & 3 & 7

118 120 = 21, & 3 × = 12; which you
reform thus: 1. 4. 7 = 12 = 21
= 3, in all the Combinations -
3 Therefore the Intelligence, refers
to the Understanding, every thing
that proceeds from Unity. 1;
from 4 in the Universe, from 7
to Science & human Wisdom;
to understand all which as well
besides what has been said in
Pages 272. 273. of the 1st Part
Cabeer. Vol. 1. of this Translation, & in
other Places, you take the Spirit
of the Numbers of the following
Order - 1. 6 - 2. 7 - 3. 1 - 4. 2 -
5. 3 - 6. 4 - 7. 5 -
Then. 1. 3 - 2. 4 - 3. 5 - 4. 6 - 5. 7 -
Which produces 7 · 7/4 7/8 7/7. 0 · 12.

If you do not follow the proceedy very close, you will think it merely the Effect of the Imagination, which is not the Case, though it may have the Appearance of Impossibility upon the Understanding

In the Course of the whole Work 3 governs the Sense of it whether the Reason of it answers to 7 Books. For 3 year times 3 by 7. the Result is 21 Leaves for the 3 first Volumes

And by observing the Decompositions according to the true Powers of Numbers, 1. 3. 4. 7 — 12 Leaves of the 1st Book. produced 12, with a Remain-der

118 122

of 3. which is the Intelligence of
1. 4. 7. as well as its own, &
descending from the last to the
1 Vol. 7. 4. 3. 1.) which is the
several Divisions of the Books.
making altogether 78 Leaves: the Product
will be 95 = 14, & the Fraction 21,
95.) 21 gives 4 Books to the
Quotient, & 11 to the Fraction;
the same Quotient 95.)
(2 by returning to the
1st Book gives 7. & 11 to the Fraction)
Having just 21 for the
1st Fraction, which is 21 Leaves
for the 3. first Books; the
false Nr. of 22 for these Books
should arise from the 2 Operations
for the 2 Fractions 11 + 11.;

hence arises the 3d & last Operation
of the first Quotient. 95. / 7 gives 13
& 4 ~~over~~ 17; the No of the Leaves of
the 2 first Books— The same
will be the Case if you go progressive
by from the largest No. 78. divided
by 78—56. 22. 17, & 12 &c &c

If you suspect these
numerical Operations refer more
immediately to the Properties of
Numbers than to the Book of
Thot, and that we follow the
plain Road, & make the best answers we can to
these Properties of Numbers as they
present themselves to our Image
as often—We can only say that to

make any Objection to the true
Road we have taken, you must
begin by giving to Members
many plain real Properties &
you will have gotten some Ground
Facts as certain that he must
we are acquainted with Nature
in her primordial Form, thence
we endeavour to follow her in her
Operations: with the Reasons &
Intention of them: which is the
high Road to unravel her
Mysteries: & which carries us
on to the Contemplation &
Admiration of that Power & Wisdom
Infinite Never —

After

After having taken One
or more Numbers, you may then
operate by the Book of Thot, either
in Part or in toto; but you never
take a Number, without being
very sure of proving its physical
& intellectual Progression; & yet
~~any~~ not the Fault of any one
that is accustomed to vulgar
Forms, not to be immediately
prepared for the intellectual Part.
And we must again say, this
Treatise is addressed only to a very
small Number of Men in general
for by Means of Application,
every body has the same Right to
expect the Attainment & proving
that the Book of Thot was composed

originally, upon the Doctrine & Properties of Numbers, and not upon the Ideas of commensurable & Incommensurable, so called: and that the early Egyptians, in laying the foundation of their Work had more in View the Instruction of Posterity, than the Dabblers in Science, had not to involve us in the Labyrinths of Ignorance next to Absurdity—

By appearing often to judge of Others, we seek not to know the Height we mean to exalt ourselves: upon this Ground we venture to proceed, and own that we not only love and admire the Sublime Sciences, known by

the Name of Occult Physick,
but I believe it perfectly true,
because many Truths have presented
themselves; but we are not yet ar-
rived at the Cabala, which includes
all Occult Physick, as Religion
includes Nature, and God Him-
self includes Religion —

This Work or rather this
Translation has not been under-
taken without mature Consideration
upon the Apprehension that some
cavelous Pretenders to Science
upon the Discoveries of M. Court
de Gebelin, might not give out
some Nonsense that might inter-
fere with the Knowledge of a
precious Book — And if this

L. 12d.

Translation should be received
in that light. It must be on a
false ~~light~~; side of the Question
We would recommend to those
who chuse to employ their Pens
in erecting against the Institution
Science; they entreat them to
consider the Ill Consequences
the Society give to such An
tagonists, either as Demons or
Jesuits, Dealers with Devils, or
Abettors of Antichrist: all their
plausible Reasonings falling
with them — Whereas, if their
profound Learning & Abilities
had lamented the Time employed
by all our Philosophers in Science,
they have thought chimerical,

they have all the same source main
Fund that Pythagoras, Thales
Plato, Tycho Brahe, Cardan,
Schulemberg, & many others of
our Sages, occupied take so many
years, the Center of all the Knowledge the World is entirely Ignorant:
which is a Truth that must either
be subverted, or must be brought
in Support of the Sublime Science
though our narrow Understanding
cannot comprehend them. And
But to finish this Second Part.
1. 4. 7 & 3, which is the
Intelligence of the Book of Thot
developing itself by 1. & proceeding
upon 4 & 7. we must observe

There are in the first
Book 3 × 4 Leaves = 12.
In the 2d Book. 1 × 4 Leaves
+ Death = 5.
In the 3d Book, 1 × 4 &c;
+ the O = 5.
In the 4th Book, 14 × 4
Leaves, without a Rem.r = 56.
Total 19 × 4 + Death
& Folly = 78 –
Decompose 19, & you
return to the Sign of Death by 7
13. less 7; – In 91, dett 3
Decompositions, you come back
to the Soul of the left, of the
Light, of the Seal, & the Under
Standing; & having Nothing mae

in Nine than the Septenary, upon which the Book of Thoth is founded we discover that 7 is the greatest Number of its numerical Alphabet; as 22 is the Characteristic in speaking of it; every N° bearing 3 Letters of the Alphabet, & the Vacancy of these Characters in the Ratio of the Numbers; which are shall prove by reckoning them 7 to 7 Leaves Turning the Wheel 7 times upon the N°. 78. but not upon 77. There are 7 Numbers, compleat, & 3 X 7 tree Letters & an imperfect one. There are 7 principal Books. 7. Methods of reading them, & 7 of giving the Senses of them

further

7×3 greater Allegories, 07×8
Lesser Ones; 7×11 Leaves of the
Oak-tree only a Figurative
Idea; what, there are 7 In-
telligences or Genii of Herbs
Work; 7 Keys; 7 Gates, so
called; 7 Hieroglyphick Proper-
ties; 7 Modes of taking Oracles
from them in which every Sys-
tem of Philosophy is comprised;
7 Heavens or Circles, known
by the Name of the 7 Gesti;
7 Friends; 7 Enemies 7×7,
70; 7×7 Roods of Bell-
ness in common Use; 7
Written Faculties to form a
Magician; 7 to be a simple

7 Reads Mal Coelo
Sciences;

77 to the highest Wisdom
By which is meant the Reunion
of the Powers of true Science, which
is included in the Result of 7
× 7 of the Cabala.

And 78. in God, or
the perfect N° 6 above 72.

Observe, that when you
reach the 77 Leaf, the 78th generally
counts as 1: & the first Leaf as
2. till you come to the Point of
replacing the Book in the proper
Order for having an Answer to
your Question —

And

And here we stop, that we may not pass for an Enthusiast, or, as we have before observed for a Charletan, or Quack; but we must still repeat, that this Book has been composed with great Science & Wisdom, & that Nothing can be said against it, without having first studied it profoundly; nor can we be accused of having thrown away our time, & have the Reputation of a Man of Science from those who are totally ignorant of the Subject; & not to believe & allow the Book of That to contain more Knowledge than any Writing yet

known; it is to assure Our that all Europe allows readiness to the greatest Antiquarian that ever appeared; of being deceived; which would wound the most profound by reserve — Besides, we submit ourselves to his Ideas; and sure do not seem formed sadly to his Plan of moral & physical Science, this because we wish to prove to the Society; that we have preserved fidelity, between the Base & the Other —

End of the 2d Part

A Chronological and Genealogical Table from Holy Writ.

A. D. A. M.

NOAH, born A. M. 1056.
Died — 2006
Age — 950.

Japhet. The 2d Son of Noah.
See Genesis. Ch 10. V. 21.

SEM. שֵׁם	Born	Died	Lived	Cham חָם	Born	Died	Lived
	1558	2158	600	Zara or Durhi 1st or 1st Zoroaster	1561	1804	243 yrs 1a p. 140
Deluge	1656	1657	1 yr				
				Chanaan 2d or Zoroaster or Mizraim	1661	1833.	172. b p. 141.
Arphaxad אַרְפַּכְשַׁד	1658	1996	338 years				
Schalach שֶׁלַח	1693.	2126.	433	Sidon 3d Zoraster or 1st Mercury Thotis	1700	1894	194 c. p. 141
Heber עֵבֶר	1723.	2187.	464				
Peleg פֶּלֶג	1757	1996	239	Mercury 2d or 4th Zoroaster	1736.	1879.	143 d. p. 141
Reu רְעוּ	1787	2026	230	Mercury 3d or Tri-Mercus	1807.	1977	170 e p. 141.
Serug שְׂרוּג	1819	2049	239	Mercury 4th.	1855	1981	126 f 142

Schem

Nachor נָחוֹר	Born 1849.	Died 1997	Lived yrs. 148.
Terahh תֶּרַח	1878	2083	yrs 205
In 2006 Noach	2006	Died 2 Years before the Birth of Abram	
Abram אַבְרָם	2008	2183.	175 yrs. Lived 55 yrs of the Time of Trismegist.
Mosheh מֹשֶׁה	2433.	2553.	yrs 120.

NB. This Table is taken from the Maitre de Sacy. Liege 1704

Cham

Mercury 5th or 1st & True Mercury	Born 1918.	Died 2063.	Lived 145 J. P. 143
Pharaoh 1st	.	.	a short Reign 14 Yr.
Pharaoh 2d or 1st Abimelech	.	.	Reigned 61 Yrs Page 145 ii)

One of the true Family of the Zoroasters is called to the Throne of his Ancestors: but is fearful of the Weight of the Government.

There is an Interregnum. The Cohens or Hierophantes or the Sages assume the Reins of Government. K. Pag 146.

Next follows the Reign of
the false Mercury, who took the Name
but he was put to Death, notwithstanding
the Opposition of the Cohens, whose
Sect thereby was not equal to the Asiens
tho they were held in: and who were
of Opinion he should wear the black
Robe and be shut up; because he
followed the Magic of the Chaldeans

Pharaoh the 3d. the Head
of the 2d. & of the Family of the 5th.
reigned at the Berth-pelosheh
Ante. 2433.

Pharaoh the 4th. rebelled
against the Lord and brought on
the Plagues of Egypt.

The different Names
the Egyptians gave their Sovereigns

was the Occasion of so many different Opinions among the Ancient Writers such as, Sanchoniaton, Suidas, Berosus Cato, Plato, Josephus, the Historian, Iamblichus, Sanchuniathus Fermicanus, & several Writers of the Hem: which was the Reason, as is observed in another Place, that the several Mercuries are sometimes stiled Sovereigns, & at others Ministers, Secretaries, Envoys, & Consuls Scribes: and even Valets de Chambre;

The Hebrews, who were sworn Enemies to the Egyptians, were the first to broach this Idea, & were followed by all the different Sects who took from them what they generally learned & taken from the Egyptians.

It would be easy to collect a great Number of the Names or rather Titles that were given to the Sovereigns of Egypt to the very time, that of Pharaoh seemed to include them all.

NB. All the Writers of Antiquity agree that the Name of Pharaoh was common to several of the Sovereigns of Egypt; as it was with the Name of Zoroaster, before the Deluge, as Enoch was ~~entered~~ after it to Shem - Japhet and Cham, as well as to their eldest Children.

Notes. a. Pag: 136.
Cham came out of the Ark in 1657.

1.12

Notes. b. Pag 136.

In the Year of the World 1790
& the 103. of the Deluge. Canaan retired
to a Plain consecrated to the Lord: in
the open Air.

Pag 136. c_ 3d Zoroaster or Mercury
& Thoth travels with his Family; &
lays the first Foundation of the City
of Memphis: he then retired into the
Desert: ~~where~~ & the Temple of △, or
of Heat. was afterwards built by

Page 136d. d_ 2d Mercury. or 4th
Zoroaster. who built the Temple of
△, or more properly of Light, in
1819, & retired into it in 1832.
13 Years after.

Page 136d e.- 3d Mercury or

Tri Mercury was educated in the above Temple till 1832: when he was called to the Throne upon the Retreat of his predecessor, & reigned till 1911 – 79 Years when he returned into the Temple & remained there –

Page 86 ℞. When Mercury 4th Succeeded and Egypt having acquired a kind of Consistency was disturbed by the Corruption of the People who were in great Number, and overset all the Regularity & Order of the Natives & Mercury 4th was obliged to punish the Delinquents by putting on them the black Robe of which there were 3 Sorts, & by banishing others by which Means he restored the public Tranquillity & Order, & then

he retired into the Temple.

Page 139. G. Mercury 5th or the True Trismegistus, leaves the Temple with Regret; commits the ~~moral, political & civil~~ Laws already established to writing; adds ~~those~~ New ones of his own: fixes the Duties of Kings & Subjects to each other; persuades his Subjects to apply themselves to the Superior Sciences; to enable them the better to attain the Sublime Ones, that were practised in the Temple — He had no Children - & resigned the Throne in 2046. in favor of Pharaoh - the 1st

We must observe

that Plato makes Trismegistus the Inventor of Astrology; but the Book of Thot proves, that he had it from his Ancestors, as well as the Philosophy that bears his Name, now called by the Greeks Divine Science, & by the Arabians The Sacred Art. As for Astrology see the 100 Aphorisms he has left upon it; which are found in all the Authors upon the Subject & particularly in the Liber de Magnis Conjunctionibus.

Page 1 Book 1. — The 1st Pharaoh was a Man of great Merit for Wisdom, Knowledge, & distinguish

Family – He had received his Education in the Temple, but not with a Design to remain there; and his natural Sagacity had taught him a great Part of the Mysteries imparted only to the Sages; and his sudden & unexpected Death gave Reason to suspect he had been poisoned –

Most likely by those very Sages whose Doctrines he had learned out of the common Road.

Page 137. 6 –

Pharaoh 2d. or Abimelech, succeeded his Father, under the Direction of the Hiero-phants and was the First who had the Name of Ab-i-melech – In the middle of his Reign, the Manners

of the People began to be corrupted.

Page 137. k.

We beg leave to inform the learned Reader, that we have taken the greatest Part of these Information from the Book of That, which we beg to refer them to, before they pass their Judgment upon what they find in this Work

And now, as to the above Chronology & Geneology, we have only to leave it to the Judgment of Historians, by comparing them with those of former Times.

We have said that Cham was 100 Years old, when his Son Chanaan or, Mezraïm was born; & this Last 39 when he had

126 [illegible]

Mercury Athothis; who was 36 years old when he had Mercury the 2d; who was 71 when he had Trismercury; who was 48 when he had Mercury the 4th, who was also 48 when he had Trismegistus—

Or, Hermes, the Three Great, who left no Progeny; but Pharaoh the 2d, was the Son of Pharaoh the 1st—

We may venture to say from undoubted Authority that in August 1786, Mercury Trismegistus, revised the Book of Thot, & made some additions to the Hieroglyphics upon Plates. We only replied, it is very

[illegible] were spared

easy to prove that the Smaragdine
Table & the Pymander, were taken
from the Book of Thot.

∴ Finis ∴



Instructions
for
Drawing the Cards
called THAROTS
being
The 3d Part of the
Work
By Etteilla
From the Original French

1

The Tarots Cards being the Origin of all Others, the Author imagined the Method of drawing them for Amusement, or what is commonly called Telling Fortune upon Cards, would be universally approved of, especially as these Cards are brought down to our Time from the earliest Egyptians as we are told by M. Court de Gebelin in his 8 Vol: of the Primitive World, as before mentioned.

But it is to be observed that the follo: Treatise is not

152

meant for a particular Dissertation upon these Cards, or rather this precious Book, so singular in its Principles but only to be best amusing as a Recreation, in Imitation of these ancient People, with whom it was a serious Occupation; as this Book of Cards formerly called the Book of Thot included all their Sciences in general; and more particularly their Religion, Oracles, and their Universal Medecine: as is easy to shew in the Interpretation, after the Ancient Magi, of the 78 Hieroglyphics which this Book is composed of as may be seen in Nos. 9, 10, 11, 12. —

The better to understand this, place these Cards before you, & compare each of them with its proper Character, so as to give You an Idea very compleatly of this Book of That which includes the Whole Universe as expressed by the greatest Antiquarian we ever knew or heard of in his Dissertation of these Cards at the Head of this Translation. Vol. I, which is put there for its greater Elucidation

NB. These Cards were sold at Paris, properly marked by the Author in the Rue de la Verrerie opposite, the Rue de la Poterie. by asking for the Porter.

The Troubles in France since the Revolution have made it difficult even in practice to procure these Cards.

N°. 1 ——— 1. The Egyptians appropriated this Card, or Plate of the finest Gold, of which these Lamina were at first composed upon the Boo per son of 1 to 2, upon which was traced a Hieroglyphic expressing the Person who consulted them, or the Questioner but it has since been totally changed, and now bears, according to the Country it is made in, either a Jupiter, or a Pope, or a Bully - but in its original Sense it represents the Person who consults the Oracle, or the Questioner by the Book of Thot.

" It is represented by
" Light breaking out of a Cloud, the

" Emblem of discovering something
" that is concealed. This Character is
" the Sign of ☉

No. 2. ——— 2. Is the Sun, whose Hiero-
Eclaircissement glyphic is Making Clear or Ex
plication. " planation. & expressing of Fire
" or the 2d Element. on the first
" Day of the Creation. Let Light be.
" It is expressed by the
" Sun covering the upper Part of
" a Pyramid, at the Bottom are
" 2 Naked Children shaking Hands
" as if glad to meet. Its Sign is 8.

No. 3 — 3. " Bears the Datfull,
Propos and signifies a Proposal, or some
thing uttered by the Tongue.
" Its Hieroglyphic is

" 2 Collumns with the Moon a full
" One & a dark Cloud upon the other
" whose Edges are enlightened. At
" the Bottom of the Collumn with
" the Moon at top is a Wolf upon
" the Watch looking up, At the
" Bottom of the other is a Dog asleep
" between the Collumns is a River
" of Water, and a Lobster upon
" the Bank. It is marked with
" the 5th Element ▽, and 3d
" Day of Creation. Its Sign is
" ☿.

No. 4 — 4. Is a Star, & signifies
Depouillement. Stripping off. or Self Denial
" It is depicted by a naked

Digitized by Google

" Woman with One Knee upon the
" pouring Water out of 2 Pitchers,
" which form a Rivulet. At the
" Foot of a Tree is a Flower which
" a Butterfly hovers over. The
" Star in the Center or Sun is sur
" rounded by 6 Planets - Its Sign
" is ♋ - And its Element the
" △, or 3d Element, & implies
" the 2d Day of Creation.

No 5 Voyage ——— 5. Of the World & signifies Voyage. Its Hieroglyphic is
" the Mother of Mankind with an
" Apron of Fig Leaves in the Cha-
" racter of Isis with a Branch
" of Lotus in her Hand standing
" between 2 Pyramids - Her is

surrounded by the Egyptian Serpent
above & below which are the 4 Beasts
in Ezekiel, the Angel under the
Sign of ♒. the Eagle under the
Sign of ♏. The Bull under the
Sign of ♉. And the Lion under
the Sign of ♌. The Element is
the 🜂, or 4th Element. & 6 Days
Creation. and its opposite Sign
is ♎.

The Oval Border of the
general Representation of Ra Seef
is here taken away, and the
Serpent is put in its Place biting
its Tail, which is the true Egyp
tian Hieroglyphic and instead
of 2 muscular Sprigs of Grass, 2
Pyramids

Pyramids are put of 59 equal Parts
in Proportion to the Figure which has
121. and agreeable to the Idea of all the learned
you will perceive that this Figure
was girded with 7 Stars

No 6 Night. —— 6. Was the Empress
and signified that in certain
Case Falsehood is useful; or,
that what may be hurtful at
the Time, may be useful after
wards — But this Hieroglyphic
a modern, & our modern
Antiquarian endeavours to
prove this is a false Representa
tation, & we shall shew that in
One of the 3 other Parts of the
World, that this Leaf engraved

expressed the 4th Day of the 160
Creation
" The true Hieroglyphic
" is Chaos or Night, which the Lights
" breaking in upon it, by the Sun
" Moon & Stars being formed &
" making Day, which is the
" Emblem of the Leaf under the
" Sign of ♍.

No. 7 ——— 7 — The Emperor on
Appeal the Modern Cards, & signifies
Support." but the true Hieroglyphic
" is the Representation of the 5th
" Day of Creation, over the Fowls
" of the Air. the Fishes, & all creep
" ing Animals. such as Crocodiles

162 " Its Emblem is Protection, &
" Sign, is ♎ —

№ 8 — 8. Thes Leafes the
Stella modern Cards, or rather its Hiero
glyphic, like the 2 preceding Ones
by no Means resembled what they
were in the Time of the ancient
Egyptians — At present you see
a Jane, or a Popess, or a
Spanish Girl; which is meant
to signify the Women on whose
Account the Oracle of the Book
of Thot is consulted —

" Our Author has covered
" thes Card & represents its Hiero
" glyphic by a Naked Woman
" surrounded by 11 Circles formed

" an Oval — Its Emblem is
" Stella supposed to give an Answer
" to a Jewel's Questioner — Virgo
" for the 7 Day of Rest, each Sign
" is M —

The Authors Observation upon this Card is to prove the Sort of Hieroglyphic Rebus here originally used which he observes prevailed here at Frankfort in 1777. The Sun Name of Astrologer, astron. & Magus of France, under the Form of the second Roman Scien

No 9 — 9. Is Justice, the
Justice Emblem of Equity, as per Arthur

1634.
No. 9

Suppose C. B. A. — A. as Jupiter.
B — Justice — & let C. be any other
Person — Now A. as Jupiter means
to do Justice to C — Whereas if
you plan them as A. B. C. Then
C. will be Jupiter, who desires to
do Justice to A — Which Example
may serve for all ingenerals wch
the Oracles are to be interpreted
by drawing a Card.

Upon this Leaf, Justice
is represented in the Form of
a Woman sitting on a Throne
with a Crown upon her Head, &
3 Lays, with a Ballance in her
Right Hand, one Branch of which
is a Triangular Rule, & the other

№. 9 a Sphere. In her Left Hand She bears a large Scymitar, & her Eyes the Executer of the Law. The Sign is ♎.

Le legiste Civilian

№. 10 —— 10. Is Temperance. & to annonces. We ought to be temperate in All Things. In whatever relates to, or is immediately signified by the following Leaf. Strength, either physically or morally implied; both Extremes in all Cases being contrary to Reason, and even to the Wisdom of Nature in the general Course of human Events.

The Hieroglyphic of this

" Virtue is depicted by a female
" figure with Wings in an Eastern Robe
" with a Zone on which the Word
" THOT is marked - She is in the
" Act of pouring Water out of one
" Pitcher into the other - Her right
" Foot stands upon a Solid Triangle
" & her left upon a solid Stone
" as figured at the Head of this Part
" Page 149. The distinguishing
Le Breton Character, is Priest - The Sign
is Z.

No. 11 —— 11. Is Strength -
Suppose C. B. A. - A. asks the
Question - B. is Strength - and C.
is the Rival of the Questioner; which
Rival is to be conquered -

Again, Let B. C. A. "C. threatens
by A. & applies for Assistance to B.
Strength — and conquers A. — —

This true Hieroglyphic
as well as the two preceding ones &
the following come directly from the
Egyptians; except that in passing thro
the hands of the Greeks — the Arabians
the antient Britons, & the Spaniards
or Goths — the Romans, & lastly, the Germans
&c, they have suffered some Alteration
and the Members ingenerous transposed; which is clearly proved in the
Course of this Work —

¶ The Hieroglyphic of the
" Leaf is Strength Represented by
" a Woman Setting in a Chair: with

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a Crown of Gold of 3 Rays, clothed in a Red Peeneck, with a Girdle about the former Legend with THO'S Superscription a Lyon lays his Head on his Lap, which he carresses.

The Characters that of Soveraign. & the Signs ≈≈≈

Soveraign.

No. 12 — 12. Is Prudence. and whenever this Card comes up or is drawn, it serves to recommend Prudence in all your undertakings as Prejudice & Ignorance impute Criminality to our most laudable Actions, by not perceiving or discerning the Means we use to persuade the most sensual Creatures to lead their Lives soberly and usefully to the Purposes of Society.

The Hieroglyphic of the 9th
is Precedence; which in the modern
Cards is replaced by a Man hanging
which the grossest Ignorance has ap
plied to this admirable Virtue.
Whereas the true Figure is a
Woman with her Head bare &
a Caduceus in her left Hand, in
the Form of a T walking with
great Caution & seeing a Serpent
in her way she hesitates making
the next Step, her Leg being
raised for that Purpose.

The Motto is, the People
Le Peuple and the Sign is ♓.

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No. 13 — B. Matrimony: Such is
Marriage represented by One of the Hieroglyphics
It is also the Egyptians gave a copious Meaning
united 14. to — for they say, this Contract depended
upon the absolute Will of the Creator
and whoever attempted to interrupt
& or turn it aside, could neither
have a Place in this World or even
the next — It is represented by a
Bishop joining the Hands of a
young Man & Woman, and giving
them his Benediction —

" It's Motto is Union.

In the Course of the Work,
a Reason is given for having
put this Card in the Place of Death
its usual Hieroglyphic, & remaining

Death to No. 17. and without referring
to the true Ideas of the Egyptians; it
seems more proper to go up to the
Spirit of Matrimony, which is the
Cause of the Births of Children, &
wherein also the Spirit of Death
as this is again the Cause of Life.

No. 14 ——— 14. Is the Devil — By which
It is also Word as well as Demon the Egyptians
marked 15. did not understand the Infernal
Spirits chained in the Abyss, as there
are Good as well as evil Demons; but
a Man who surpassed every One else
in Knowledge and Understanding.
and who knew every thing either as
interpolated a Gift from Heaven, or by intense
Study. Such as the Brachmens, the

Gymnosophists, the Druids, &c &c.

The Hieroglyphic signifies Superior Strength and whatever relates to Human life, and is represented by the figure of Typhon upon a Pedestal with a lighted Torch in her Right Hand, and a Man & Woman with Flames upon their Heads, chained to the Pedestal at her Feet—

So — 15 —
Jed. 16.

15. The Juggler — which signifies Sickness of all Kinds. Formerly, it was represented by a Magus or Magician, and then signified Health; but has since been changed.

It is represented by a Magician with a Wand in his

Hieroglyphic over a Table with Cups & Money upon it on the Art of Juggling

The Motto or Emblem is

Maladie Sickness—

No. 16 & 17 ——16— Judgment or the Last Day—— Suppose C. B. A. of which C. Judgment, says, that you judge or Hear any Foundation B. C. A.— C. says your Judgment of B. is true; but your Judgment of A. is false— It signifies Judgment.

The Hieroglyphic is the Last Day, represented by an Angel flying in the Air sounding a Trumpet, when the Dead rise from their Graves. The Emblem is Judgment

1734

N°. 17. & 13. 17. Is Death, which will come: but we must not confound the Signification. Suppose C. B. A. Death in C, says Nothing; A. C. B. is bad News for A; but as the Book of Oracles is not the Decrees of Fate, we must generally conclude that Death happening soon fall in C. is only a Visit of Ceremony made to A. Nevertheless we must be a little cautious of B. who has sent C upon A. And lastly, that C may fall directly upon A. you must have D. A. C. B. otherwise in this Type Thesis of A. C. B. You shall

away A & B. and C. remains alone,
& signifies Death; or it may fall upon
the following Plate, which is generally
an unknown Person, or a Project, or
a Process; which last is best

The Hieroglyphic of this
Card is Death with a Scythe in his
Hand pointing to a Grave with
the other, with the Word Mortality
above & the Word Nyant or Void
below.

No. 18. ——18. The Hermit— With the
Egyptians, the Capuel, as the Provencals say, or the Cowl was not
taken till the Candidate was arrived
to the first Degree of human
Science & Wisdom; and then

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Philosophers were in some Measure
forced them by their Contemporaries
or Disciples; that, according to the
vulgar Idea, the Corpuscles of the
Sublime should not exalt themselves
so freely; at present this Heresy
that requires a Traeter, or a
Hypocrite according to the Dar-
kness of the Egyptians — He is depicted by an
" Hermit or Sage holding up a
" Lanthorn by Day Light as if
" looking for Something —

No 19. 19. The Maison Dieu
Nisere which resembles the Tower of Mont-
gomery, they have lately pulled
down, or the Petit Chatelet which
they are now destroying: and they

are much in the Right, not to make it as some egregious People have done the Temple of the Eternal. for such perfectly agrees with the Egyptian Idea who never called it the House of God but the House of his Chastisements

It signifies Prison.

Prison Misery.

No 20 —— 20. The Wheel of Fortune which Hieroglyphic signifies Encrease & Fortune. Observe every Time this Card is cut, we must not take it to Ourselves; but must be careful to place it. If we remember very ill placed, and She is generally

called very fickle, but we think her very Wise, as She makes a Point of tormenting only Fools.

No. 21. Dissension ——— 21. The Chariot, which signifies Noise Dispute Dissension and Disorder. The Common People who adverse to Carriages cry out, we make mondy. they do not like to be bespattered with Mud & put to Death like Flies.

This Deceyble phrase is represented by a Musketeer Armour riding in a Car drawn by White Horses

No. 22 ——— 22. Folly; This is the only Card that has never been

numbered, as if it was impossible to
enumerate our darling Follies.

The Egyptians gave out
this Hieroglyphic to serve as a
Mirror, which without having a Face
on the Back like other Mirrors, in
order to reflect Objects, gives every
One that looks into it the Opportunity
of seeing on one side the Faults of
their Neighbours: while those who
look on the contrary Side see their
Defects and are even with them

§ 873. These pers[1]22 Leaves
had never but one Signification
in their natural Order, as to Divi-
nation; but when shuffled & mixed
together & afterwards cut, & that

One of the 22. came up to prog[nosticate]
the Prognostic he had left Force; for
Example, when the Character is reversed
the Disputes of Life Consequence
2nd Part If the Figure calling himself
the Devil or Typhon comes up
Feet uppermost: the Greater Force
is diminished; it is the same
with the other Emblems: these
22 Hieroglyphics being applied to
Divination, and not to Hermetic
Philosophy; which is here so
perfectly unravelled, that it is
impossible not to perceive there
the original Knowledge of all
the Adepts who have written.

We will now proceed to
the other 56 Greater Hieroglyphics

under the 4 seval Faces of all the Numbers that apply to the Sublime Sciences, or the Second Human Sciences. All which Divisions shall be accounted for, not according to the Sense of the Antiquarian but to the Science of the Cabalist.

1st Division. —— The Clubs or Staves in their proper Posture.

№ 22. —— 22. The King of Clubs, is an Old Man, with a Crown on his Head sitting in an armed Chair with a Staff in his Hand.

His Superior Motto is, a Country Man. — or Homme de Campagne — The Reversed Motto or Emblem, is Homme Banet Severe

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A good Man but who is Severe in
his Moral Character.

№ 23 —— 23. The Dame or Queen of
Chefs.— Is a young
Woman, with a graceful Figure
sitting also in a Chair with the
same Sort of Staff in her Hand
and the same Kind of Crown on
her Head— Her Superior Emblem
is Femme de Campagne, or
Country Gentlewoman—
The reversed Motto is
Bonne femme. or Good Woman

№ 24 —— 24. Is the Knight, or a
Man on Horseback as going
a Journey with the same Sort
of Staff in his Hand.. His
Superior Motto is Depart. or

№ 2

№ 2

№ 27
28
29
30

Departure, - He's reversed Enchan
Desunion, or Desunion.
It signifies the Departure
of the following Card.

No. 25. ——— 25. The Valet, or Knave.
or. Good Stranger.
by a Man on Foot with the
same Sort of Staff in his Hand
The Reversed Motto is. Nouvelle.
or News.

No. 26 —— 26. The 10 of Clubs. by 10
Staves in a Pyramid ~~of Diagonal~~
Treason.. The Reversed Motto. Obstacle.

No. 27 ——— 27. The 9 of Do -- Delay.
28 ——— 28. The 8 of Do - A Country Party
29 ——— 29. The 7 -- A Babler
30 - ——— 30. The 6. Domestic Business

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N – 31	.	31. The 5 of Clubs.	Gold
32	—	32. The 4 –	Society
33	—	33. The 3. –	Enterprise
34	—	34. The 2 —	Chagrin
35	—	35. The 1. or Ace.	Birth

3d Division. The Cups in their proper Position 44 –

N° 36	—	36. The King of Cups or Hearts —	A fair Man
37	–	37. The Queen of Dº –	A fair Woman
38	—	38. The Knight of Dº	Arrival
		Which has the same Sig. as Ace of Clubs	Departure N°. 24.
39	—	39. The Knave – –	A fair Youth
40	—	40 – The 10 of Cups.	The Town you reside in. 45
41	– –	41. The 9 of Dº – –	Victory 46 –
42	–	42 – The 8 –	A fair Girl.
43	–	43 – The 7. —	What you are thinking of.

Observe this refers to the No
54 53. 43, & signifies. You are asth
ing Somebody, to make them or her shed
Tears of Distress &c

44 — 44. The 6 of Cups — The Past Crime.
N.B. Observe 18. 44. &
your fond. You have on your Life time
committed a horrid Perfidy, which ought
to give you great Remorse — Or. on
the contrary. If you draw, 44 + 18. 51.
which last No must be reversed, and
You will find You have been betrayed
by a wicked Woman —

45 — 45. The 5 of Cups — Inheritance

46 — 46. The 4. — Chagrin.
See Inquietude 71
Yet falls in with 56 — 46.
Your Restlessness will make you

does make you, or has made you sick, for you must always observe the Turn marked in the Cards that came up: if 56 & 56 your Complaint makes you heavy & restless.

47 — 47. The Three of Cups. Success

48 — 48. The 2 — — Love

49 — 49. The Ace, The Table by a Hand holding a Cup. The Swords, or Spades, in their proper Position

No. 50 — 50. The King of Swords, represented by an Elderly Man crowned & an Armour, on a throne with a naked Sword in his Hand whose Emblem or Motto is A Man of the Robe —

Queries

During the Reign of the two Mercuries in Egypt, the Commanders of their Troops, administered Justice, took Care of the Sick, and officiated in the Temples in Times of Peace

57 — 57 — The Queen of Swords, as she is represented on the same Box between the King, armed, and with a naked Sword, signifies, Widowhood, and implies no figurative Sense, but is merely an Event: If 8 - 57 - 1 - come up together - The Man will do before her Wife - If 1 - 57 - 8 - the Man will be a Widower - If 8 - 1 - 57 - they will go nearly together, the Man taking the Lead —

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No. 52 — 52 — The Knight of Swords, being a military Man by Profession his Insignia Military &c represented by a Man on Horseback completely armed with a naked Sword like the preceding -

53 — 53 — The Valet. or a Spy - and is in a walking Attitude and is in Armour with a Naked Sword in Armour with a Mantle over him & with a Mantle over him & Trowsers. with a large Spanish Hat.

54 — 54 — The 10 of Swords. Tears.

55 — 55. The 9 — Ecclesiastic

56 — 56. The 8 — The Malade de Naples Pope

57 — 57. The 7 —

No. 58 59 60 61 62 63

No. 58 —	58	The 6. — — —	An Envoy or Commissioner
59 —	59.	The 5. —	Loss.
60 —	60.	The 4 —	Solitude
61 —	61.	The 3. —	& Ruin.

NB. The Egyptians never admitted Virgins as Vestals, but those who had natural Disposition led them to it, which was very rare —

62 —	62	The 2 — —	Friendship
63 —	63 —	The 1. or Ace.	Foolish Love.

As a Cure for which, let the Party work hard every Day for 18 Hours, as was practised in Egypt upon this Occasion

The Deniers or Coins, called on English Cards represented by Diamonds.

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3d Division

No. 64 — 64. — The King of Deniers represented by an old Man crowned as before, & setting in a Chair with the Reverse of a Piece of Money in his Hand in seeming Meditation.
His Symbol is The Brown Man

No. 65 — 65. The Queen of Ds. represented by a Woman crowned sitting in the same Posture. She is called The Brown Woman.

No 66 — 66 — The Knight. — A young Man on Horseback with a Coin in his Right Hand.
His Symbol is Utility

No. 67 — 67 — The Valet represented by a young Man on Foot with the

Cover as before — Hes Invention

The Brown Servant

		The 10 of Denies.	The House
N. 68	68	The 9 —	Effect
69	69	The 8 —	A Brown Girl
70	70	The 7 —	Money.
71	71	The 6 —	The Present
72	72	The 5 —	Time of Lovers & Mistress
73	73		
74		N.B. When this N° is drawn	

if a Man, it denotes he has a Mistress if a Woman, that she has a Lover.

N°. 74	74	The 4. —	A Present
75	75	The 3 —	Noble
76	76	The 2 —	Embarassment
77	77	The Ace. represented by a Hand holding a Shield of Apollo. —	Perfect Content.

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We will now give the Interpretation of the Heiroglyphics according to the Egyptian Hieroglyphics when they are reversed.

The Batons or Clubs reversed

No. 22 — The King of Clubs. who is naturally a Good Man. but a little severe in his Opinions. & who generally waits for the proper Time & Correction his Emblem in this Position is.

See Page 181.

No 23 — The Queen is a Good Woman An Accomplish'd Virtuous No Bigot, No Flatterer, No Coquette, Not Lazy, or a Glutton But a real Good Woman, with a great deal of Good Sense & Understanding

See Page 182.

Reversed. Clubs. 193

No. 24 — The Knight — or Discussion

Page 36d. We must examine the Hieroglyphic of this Card. whether it be a Separation from his Wife, loss of his Money.

25 — The Valet — False News.

You must observe from whom it comes, what it relates to, & who brings it —

26 — The Ten — Obstacle.

If 26 comes up with 35 You will get the better over all Obstacles. but if 35 & 26 come up — The contrary will happen —

27. The 9 — — — Disappointment

28 — The 8 — — — Civil Commotion

29 — The 7 — — — Indecision

194 Pr. 30 The 6. . . . . Expectation
3d Division 31. The 5 — — Proceeds at Law
Clubs reversed 32. The 4. —— * Prosperity.

* In the Great Etteilla you must understand N° 15. to be in the same sense, of flourishing Condition —

33. The 3. — Trouble coming to an End.

34. The 2. — Surprise.

If you draw 49. 34. You will be surprized — If 47. 49. 34. You will lament something —

N.B. If you consult this Book without having the Hieroglyphics before you, it will answer the Questions, as you will not understand what we say, and must be what ought to be wanted.

3d Division No. 35. The Ace or 1. Not to depend upon the first Cards
Cards reversed.



No. 36 — The Cups. or Hearts reversed
The King of Cups. Is a Man in Office — represented by an old Man with a Gold Cup in his Hand. sitting as before with a Crown more ornamented. & adorned with a Bishops Crown, looking attentively into the Cup he holds. As a Man in Office, he is ill placed, as he sells Favors. like a Ribbon Merchant.

37 — Is the Queen, who also represents a Woman in Place. & is sitting in the same Posture with the King. only her Cup has a Cover to it. She is supposed to be what the French

19
3d Division
Keeps reverted

call Irreputation. which properly means the Mistress of a Tennis Court. but is figurative here of One full of Projects & Intrigues, & undertakes every Thing to get Money. and dies as all Such the Egyptians mention in their Books. covered with Disgrace, & Remorse, & stained with perpetual Infamy.

No.

Page 184. 38 — The Knights of Cups. Men Without Honour, Honesty, & Conscience.

39 — The Knave. — A Flatterer.

40. The 10 — Apt to lose.

NB. If 77. 40, are drawn, it signifies, having a Plenty of Money — If 62. 40. False Friends, or Unlucky Parents.

3d Division
Cups reversed.

8o.	41 —	The 9 —	Serenity.
	42 —	The 8 —	Feasts — Gaiety.
	43 —	The 7 —	Projects
	44. —	The 6. —	Fraternity
	45 —	The 5 — —	False Projects
	46 —	The 4. —	New Acquaintance
	47 —	The 3 — —	Expeditions in Business.
	48 —	The 2 — —	Desires
	49 —	The 1. or Ace.	Change.

The Swords reversed.

8o —	50 —	The King of Swords or Spades represents.	— Learned Man.
	51. —	The Queen —	Learned Woman of a cholerick Temper begotted with a Devil always in her Head.
	52 —	— The Knight.	A Sarcastic always full of Sarcasm, Mockery & Folly; & boasting of his great

pigrieche.

198.
Swords reversed

Consequence of the Play & Company he frequents, is a true Antipathist by Jest. and in short a very ignorant Fellow. A Blockhead & no Friend to Nothing but Himself. A Sarcasian or Chian argueur, who are only admitted amongst Weak or Lesbian People.

No. 53 — The Knave of Swords

Something Unexpected

If you draw No. 53. it implies an unexpected Present.-

No. 9.-53. It is the Reverse, or Unexpected Misfortune; which will come very suddenly. & such happens to those who frequent Negligence or Want of Fortune Love for the Company open the Cheeks of Same, & the Duplicity of Others.

Swords reversed.

No. 54 — The Ten - An unfortunate Event, which turns out for the Best.

55. — The 9. Proper Distrust Which is the Mother of Security

It was a saying with the Egyptians formerly - Never to speak ill of the Gods or Men -

The Plural Gods was used in Common by the Antients but the early Egyptians never admitted a Plurality of Gods. as may be seen in No 1 Commander -

At present we might to do more for though you do not say a Word. There are a Set of diabolical Characters, who are ready to accuse you of having spoken ill of somebody

200,
Swords re
vered

Therefore it is proper to give this Caution for the Good of Society in General.

We knew a Man in 1771 who told us of his own Accord that having examined his Stewards Accounts & having nothing to answer his Demands of Recovered an Execution against them. However the Landlord with whom he was believed by them & his Rents well paid — We could not replying That his Steward was a Fool & himself an infamous Fellow

No. 56. ___ The E. of Swords.
Treason past.

The Hieroglyphic carries with it the Sign of past Time.

Swords reversed

but I never yet comprehend the true Sense of the Egyptians as to Past Time; if you draw 56, 62; In the Past. You have been betrayed by your Friend — If, 62, 56, You have betrayed your Friend — If. In the Past 20, 56; You have been betrayed by your Fortune &c —

No. 57 — The 7 of Swords.

Wholsome Advice

You must observe from whence it comes, & to what Purpose

No. 58 — The 6 of Swords.

Declaration of Love

No. 59 — The 5 — Mourning

No 60 — The 4 of Swords.

Recovery —

No 6[illegible] — Observe whether it relates to Health or Fortune

No 61 — The 3. of Swords.

Effects in Disorder —

Your Papers & Jewels are not lost, but only mislaid

No 62 — The 2 of Swords.

Useless, or false Friends

or, Useless Parents.

Though both these may be of use to you, they are either hard or covetous, or Ignorant so as not to prevent your Want of their Assistance & are a sort of Men to avoid or detest: for they often pretend to feel for

you, and at the same
Time privately oppose
every Thing that can
comfort & help you—

№ 63 — The 1 or Ace of Swords.
With Child

The Coins reversed.

№ 64 — The King of Diamonds or
Diamonds.
Signifies — Old & Vicious Men.

№ 65 — The Queen —
certain Evil.

65 — 31 does not say you will
have a Law Suit, but
31 — 65 says, If you have One
it is not certain You will be a

20 204
Deniers

Gainer by it; but it is
rather against You.

№ 66 — The Knight.
A brave Man, unemployed

№ 67 — The Knave — A Prodigal
If you draw this Card, you
must consult the following
Card; to know in what case
the Prodigality is shown

№ 68 — A Lottery, which is translated
The 10. — from the 1 to 10 of the Indians
& is published; but if you
think the Prizes of the
Lottery will necessarily
follow this Operation, you
may be mistaken, for to
succeed, you must know how

Deniers. To make Use of the Rules, & to understand them perfectly, which indeed is not difficult

No 69 — The 9 of Deniers.

Mode of Dupe of

No 70 — The 8 of Do. Usury

No 71 — The 7 of Do. Inquisitude

We never saw so good a Definition of this Word as in the Book of Thot- beet when applied to Ennui or Idleness, it only belongs to those that take of no Use in Society.

No 72 — The 6 of Do. Ambition

No 73 — The 5 of Do. Want of Order

No 74 — The 4 of Do. Cloister

A clustered Business
is not given up, but only
deferred like a Project,
in which Case, consult
the Book of That for the
Reason you will find
it -

No 75 - The 3 of Deniers - An Infant
No 76 - The 2 of Do - A Letter
No 77 - The 1 or Ace. A Purse of Money

Ignorant People do
err in whatever they undertake;
which is very different with
Men of Genius, & Knowledge,
and the Egyptians took this Book
& shuffled the Cards always, without
looking at the Figures, & then
desired the Person who consulted

their Destiny to cut them ones, they
then took the first Card & laid it upon
B. the 2d upon A. & the 3d upon B.
Suppose B. A. The 4th also upon B.
the 5th on A. the 6th & 7th on B. and
so on till there were 26 Leaves upon
A. & 52 upon B. —

With these 52, they
began again upon D. C. in the
same Manner, but reversing it.
with 2 on D. to 1 on C. So that
there would be 17 Leaves on C.
& 35 on D. — They then put
aside the 17 on C. & north the 35
remaining on D. they continued
the Operation on F. E. with 11

Leaves on E. and 24 on F.—
There will then be on A. = 26.
B. = 0. C. = 17. D. = 0. E. = 11.
F. = 24. But these last were not interpreted. N.B. You must shuffle the Cards at each Operation successively well, & cut them.

Then, beginning at A. read from Right to Left. Card by Card, what they tell you. Then take the next & compare it with the 26th Card & having finished A. go on to C.

If you consult the 3d Edition of the Cartonomanie of 1782; it will give the whole

Route, though It must be obtained
the Etteilla is only a Copy after the
Egyptians, as are the Steganography
of Trithemius - the Theory of
Raymond Lully all Copies of the Book
of Thot, or that every body may
understand, of the Cards called
Tarots -

Their 2d Operation was
to draw 7 Leaves or Cards 3 times
& arranged them as follows.

7 - 6 - 5 - 4 - 3 - 2 - 1 - A.
7 - 6 - 5 - 4 - 3 - 2 - 1 - B.
7 - 6 - 5 - 4 - 3 - 2 - 1 - C.

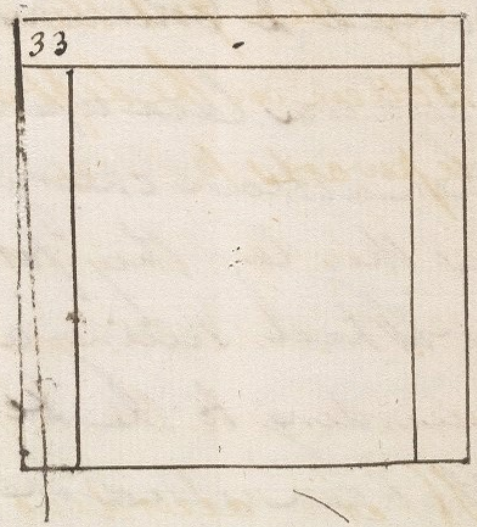
If A. did not answer
the Questions, they drew 7 other

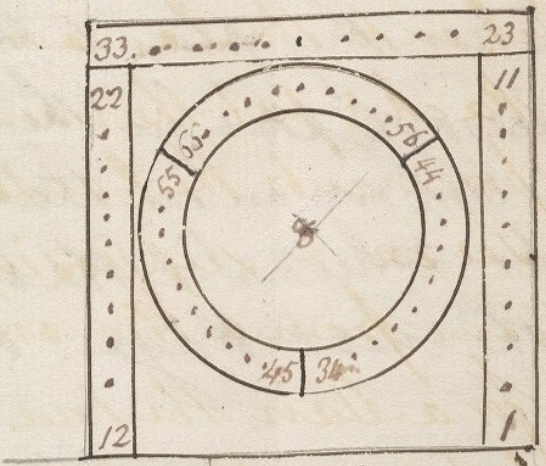
Cards from the Bottom. 7. 6. 5.
4. 3. 2. 1. A. and if these did
not answer they repeated it with
7. 6. 5. 4. 3. 2. 1. A. & did
the same for B. & C. if they had
no Soluken. or direct Prognostic.
If these Repetitions failed: they
then desired the Person who asked
the Question, to pray to the Gods
to change the Celestial, & to return
either the next Day, or some Days
after —

The 3d Operation was
Important, & required some Con
sideration. For after having
shuffled & cut the Cards. they

formed 2 Collumns, and a Rapiker
which was laid upon the Collumns
then all took charges the Cards
as they lay, they formed a Circle
or Wheel, selling aside the 1st or 8th
according to the difference of Sex
that cervelled them. 1. for Men
8 for Women; - Upon the Consul
taken they placed the 1st or 8th
Hieroglyphic in the Center, as
before, & so on in the whole and
for which See the Figure on
the next Page.

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The first card that come up they
put at 1. & so on to 11 on their R Hand

They then put the 12th Card at the Bottom on the left Hand, and soon upwards to 22 &c

1. 11. 34. 44. was the last time
12. 22. 46. 55. was fifteen times;
& 23. 33. 56. 66. were the present
If 1 or 8, according to the Sex who
enquired, did not pass, they took
it into the Remainder of the
Pack, & put the Card that was
proper into the Center as you
see in 8. supposing the Question
come from a Woman. 1. being
for a Man; the true Distance
between Man & Woman being
7 Degrees. in which Mahomet

they
left Hand

committed a great Mistake,
when he asserted that Women are
Houris, who are not permitted
to go into Paradise, but are ap
pointed to guard the Entrance
notwithstanding that these
7 Degrees of Darkness relate
to the physical World only.

The Egyptians ex:
plained all these Divisions
successively, beginning with
the Past, then the Present
and concluded with the Future
they took for the Past, 8. 34.
& 1; & taking the Progression

to 8-44-11- & so on for the Presents & Futures- but it is necessary to consult the Ethiella, in order to comprehend the Sense of this Cutting of the Cards 3 by 3, always with the Use of those in the Center.

Sometimes the Egyptian Sages began their Operations by 12 Leaves; but this was only upon particular Objects. Such as. Harvest- Decisions- and Battles; or for their Kings, or Strangers, or their Deputies. But these 3 Operations being finish'd they returned to a 4th- & sometimes

a 5th or 6th as they chose, or were directed by the Numbers. vost
In taking up the Cards again, if they saw a No. well or ill placed among the Rest, they remembered it and after cutting they drew as many Cards as the No. was that was so noted & had marked.

If a Man had only one Question to ask, and it was a proper One, for they never allowed of any vicious Character or was likely to become so, they then drew simply 5 Cards. e. d. c. b. a. always proceeding from a to e; if these did not answer

answer properly, they drew 15 others Cards, and ranged them in the following Manner.

5. 4. 3. 2. 1.
E. D. C. B. A.
10. 9. 8. 7. 6.

which they explained by going from 1 to 5. from A. to E. & from 6 to 10.; &. as has been already observed, if these 10 Cards. did not answer, they referred the Decision to another Day, & order them to continue their Adoration to the Deity, & to love their Neighbour as themselves. which are the two great Points recommended

by Chance to the Jews

It must not be supposed that the Divination of the Egyptians was the same as that practised by all the Idolatrous Nations, & particularly by the Oracles of Delphos Dodona - Trophonius - Nymphe Claros & Others, who were actuated by a Spirit of Policy, or all concerned Interest, as they confounded, instead of instructing mankind - And yet it is supposed the Egyptian Sages assembled at their Mode of Divination, our pretended Conjurers, both Male & Female

it would be a very authentic proof of our Ignorance of a Set of Men, who were we may justly say, the true Children of the Wisdom of Nature as she came out of her Hands.

All the Oracles were only the Instruments of Idolatry Priests for unjust Purposes, & without going further into the Detail of these pretended Divines we shall only say what our Reason

Science, after having been long & laboriously cultivated had already produced a great

Number

Member of Votaries. such as
Astrologers. – Physiognomists –
Chiromancers. – Geomancers. –
Cartonomancers. & last of all
Learned Men in all the Branches
of Divination or the Knowledge
of Results. – which is now fallen
into Ignorance. Idleness. Misery
& Drunkenness which have given
Rise to the present Set of Conjurers
Fortune Tellers &c both Male
& Female.

The Author says he
has known most of these People
who
works for 30 Years past have

lived not only at Paris, but in most
Parts of Europe. All of whom moved
upon the same Hinge; & knowing
themselves to be no Deviners (in the
true Sense of the Word, they however can
have to appear such to those that
consult them; as will be seen by
the following Observation.

When a foolish Fellow
goes to consult one of these ignorant
Conjurers or Conjuresses: they first
know they do is to put them between
2 Fires: for they either say. Sir.
Before 3 Days are passed you will
be sent to Prison. Sir. If you
manage well, you will marry a
great Fortune. If your wife

Here is able to bear these oppo-
site Predictions, does not lead
away — They have a 3d ready
to knock them down at once.

Some body you are very much
interested in, will die very soon
Immediately our Hero says, Let
me think a little — Have I any
Enemy to hurt me? Where can
I succeed in the second Case,
And as to the 3d I. the Person
that will die — My Wife, or my
Sister, or Son, or Daughter, or
my old Aunt! The poor Fellow
has said enough; never is it ne-
cessary to be a Conjurer to
know what follows. For-

If he has any Enemies to fear
the Business is done - If he is ambi-
tious - they have got the Spring
he indeed open - If he expects
a Legacy, they take hold of his
weak part, and tell what he
knows already, only bidding him
keep it secret, while they laugh
at his Folly -

But to speak seriously
it would be indeed Folly to suppose
these People deal with the Devil
while Others will say it is the effect
of their deep Scheme, while it is
well known they are often so
ignorant as not to be able
write their Names - It may be

asked, How then can they tell what will happen - The Truth is, the Ignorance of those that consult them gives them their Knowledge, for true Science is only obtained by Labour & Study.

All the Antient Sages who studied abstracted or deep Science, required no Money, or did they want it; but were look upon by their Country as True Sages; they were maintained at the public Charge, & every thing they had occasion for, was supplied them; and in Return they received from them every Salutary Advice in every Case it was required, as Nobody

was capable of giving it but these Magi —

Their Oracle, or their Temple was the Depositary of the Oracles; but not of any Offering, as was used acted by the Priests of Jupiter Ammon — Apollo of Delphos, & all the rest of the Oracles —

Whenever these Pretenders to Divination take the Book of Thot in their Hands, or any other Object that is used for Divination we all suppose this very Book, which in fact includes the Universe to speak unto the Heathen, in order to tell your Fortune, as they do not ~~understand~~ study to observe and the Spirit of each Hieroglyphic

such as Want of Order — Usury, — Calumny — they give Ear & the same Interpretation to All. & were to write I of them Hieroglyphics will explain the remainder 74

N°. 9. Which is Justice — by these Sages say, signifies Equity; which is only a Sound; not being an Abstract, but a fixed Scale; and to give us a true Idea of all the Harmony it comprehends, it must be decomposed else you may repeat Kelford Justice & Equity a 1000 times & the Sense will be equally false & Unjust.

Justice must be

Sense comprehends the Natural &
Positive Rights of Man - the Right
of Fathers of Families - of a Sovereign
of Masters, & conduct of Superiors
over Inferiors - & per Want of this
true Interpretation, we see the
Rights of Nations often violated

I comprehends the Rights
of giving Rewards - of changing the
Punishment of Crimes ad proportion
to their Nature - agreeable to the Will
or the Action - In Consideration
of the Knowledge or the Ignorance
of the Guilty Person; & this is the
true Interpretation of the Law

The adherent Parts of
Justice are either General or Particu
lar - The General are to avoid Evil

The Particular are the Practice of doing Good — The last refers to Religion, which leads to the Love of the Deity above all things else, & of your Neighbour as yourself. The Will acts by the Knowledge of what is Good or Evil. Morally & Necessarily — Morally in every Country as God is above all. Necessarily, according to the Usage & Custom of every Country. The Moral & Physical Act of Justice, are as Morally to act justly, from the Love of God, which removes all fear of the punishment — Physically from the Weakness & Fragility

of human Nature —

The Moral Duty of Justice relates to God, Religion & Eternal Salvation — The Physical are either Internal or External. The former are Devotion & Prayer — The latter the Performance of Holy Duty, which leads to Charity for the Poor, to heal the Sick, & visit the Prisoner to help the Indigent, such as those whose Wives & Children are in Want of Bread. Fire, Cloathing. & in short to give them every temporal & spiritual Succour which can be given to the Favour of God

Having taken a general View of what relates to the

Spirit of Justice, merely as an
scanty Abridgment. let us now turn our
Eyes upon the opposite side of
the Piece. I suppose a Man acting
in Contradiction to this Virtue.
enquired the Egyptians told
him, he would be rigidly
punished: or on the contrary, if
he acted in Conformity to her
Precepts, these Sages told him
he would be rewarded, & this
never failed, because Truth
only guided their Declarations

No. 10. Temperance

Which encomparable Virtue
the Egyptians considered very
different from the present Notions

and that let respected our carnal Passions as well as any other Vice; and the following Passage in the Book of That will give a full Idea of their Sentiments

Temperance is a Virtue that directs the Moral as well as Physical Part of Man & is call the Forerunner of Truth, for then Temperance all other Virtues sink into Degeneracy - And of a Man that would otherwise be virtuous, as Intemperance makes him a Maniac - an Enthusiast & blunts the Edge of all his Senses, therefore Temperance is so much

the more necessary. to keep in order
all our Vices. our blind Passions
our Faults, our Foibles. our Miseries
& Infirmities, & even all that is
necessary for the Physical Part
of our Lives—

Prudence may pre
vent a Mischief, but Vice must
be supported by the Intervention of
Temperance— And Prudence
may Cause us in the Church, but
we may depend upon Tempe
rance who when it has one
hold of its Subject never leaves
it. till it be Cast by the Hand of
Fortitude, Justice & Prudence

or, to the Grave.

When Temperance has
once got Hold of a Man
loaded with Crimes,
she prevails upon him to consider
his iniquitous Way of Life, even in the
Midst of a vicious Course: She
sometimes triumphs — She speaks to him
with the Authority of a Father &
a Master; She enables him to
combat with Vice, & if he is listened
to by the Reader She takes under
her Protection, she oversets her
Enemy, & brings the Man back
to Virtue

Temperance

Temperance allays the Passions, & the Irregularities that often proceed from a peccant Humour from foul Blood, from too thick or too lempid Phlegm, in short from too gentle or too abundant & parched Bile —

Temperance extends her Powers farther, to what ever is direct or indirectly useful or hurtful to Man — A Man may reasonably drink Wine, may enjoy innocent pleasures, may take Nourishment, all which are natural & pleasant & useful; but when

used to Excess, they become Vices, but when Joined with Temperance & Moderation Nothing is reprehensible - And this admirable Virtue Temperance says I am the Temperator of all that Man loves & detests - In short I am perhaps, the only pleasant Friend of Man: It is true, indeed that Prudence converses with every Body, but She only associates herself with the Good but as Temperance never quits the Wicked And though I spring from Truth as an Emanation, I never avoid the Company of deceitful Men

and to say the Truth, I seek the
Company of Wicked Men more than
of Good: and though it is a hard
& troublesome Task; it is allotted
me, & I am content; & whenever
I can reclaim a Man, & bring
him back to Himself & to Truth
I am satisfied; & I feel a Consola-
tion from it, that surpasses
all the Pain & Anxiety I have
suffered — But to have done
with Metaphor & speak plainly

It must be allowed that
Temperance is one of the 4
Cardinal Virtues; & particularly
attaches herself to Modesty &

Sobriety and only requires in our
Sedentary Exertion equal to our Strength
& our Understanding — and delights in
that Kind of Idleness, which Men
call Repose — The loves Solitude
but Employment at the same time
with a little pleasant Society every
Day — The Egyptians describe
it very emphatically in a few Words
in the Book of Thot, by saying
Temperance is the Goddess that
presides over Moral & Physical
Health — She is before Apollo
the God of Medicine & the Patient
& the Physician, who has always

Prudence for his Companion

The Egyptians gave Temperance two Wings, to shew her Intelligence, Activity & Readiness &c—

The Ignorant Card Makers having no Comprehension of the Character upon her Forehead were totally ignorant of its being the Sun—

The Card Makers supposed from Ignorance that the Character was simply composed of small Circles; but it is the Hieroglyphical Ornament

upon the Head of the Figure

The Figure of Temperance is fully clothed, but her Head is uncovered; She is on the Act of pouring from one Vessel into another, not Water & Wine, but the Substance of ▽ transmuted into ☌ & ♈ - & to speak the Language of the young Disciples of the Great Hermes after having purified the two Fluids (which are the ▽▽ that seperated the ▽▽) She amalgamates the ▽▽ above with the ▽▽ below to water & imbebe the Dry, which will appear at No. 10. which Nature has sealed, Still seals, & will Seal -

It must not be supposed that the ☉ which is placed upon her Forehead is put there to give her Light, as the rest of the Stars do, but to denote the Work, & that she contemplates this Work, & that of her Illustrious Companions; she stands upon the Forehead of Temperance, having run her Course through the Heaven of Prudence. Strength & Justice. Here she is in Admiration of the Sequence she has vivified, she is pleased to see the grow Pure - integrate. Men, Amalga - = mate, & grow Perfect, in

order to subdivide the Parts of the
Dark Night, which He is going to
put in Order for the Completion of
the Ternary and all Nature which is
the Matrix or Pledge of the Divine
Science & Sacred Art. the Depos-
itory & not the Germ of the Germ
which is but One Thing; which
the Prophane do not understand
nor touch, nor see, though inseper-
able from them the Master, & his
Manes. & what Pity it is this
Mercury phic has been changed
that we cannot know the Whole
but only some pure Remains

2 2½2

that we may know it once subdues
in its entire Perfection — Why
have not Raphael — Correggio —
Guido — Caracci — employ'd
their Pencils upon this Picture
perhaps they would have been
still alive; and their Genii
would have dictated the Spirit
of it —

N.B. Let us suppose Jem
perance with her Right Foot
upon a Solid Triangle as Black
as Jet, her Left Foot upon a Globe
as White as Alabaster, & both
these Solid Bodies, upon a deep
brownish Red Ground —

This Noble Virtue
is in the Dress of the Women of the
Land of Canaan, or what is now
understood that of Arabia or Turkey
with the Arms of the Upper Vest
very light & close, and so bright as
flame colour, like the Neck of a Pigeon;
bordered with Sable; A Tunick
purple above, lined with Gold colour
with flowery stars; The Wings of
so well enamelled & veined as to
distinguish / Premature Colour
which will be given in and the
deeper by pricks where the work
is deepest — Lastly a Girdle
round the Tunick upon the Point
of her Breast, upon which is
written the Word ΤΗΟΤ, as the

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as is also done upon the other
Virtues: from which Name she
extracts the Spirit it contains:
her own Name, signifies Center
The Name of this Virtue was
also placed upon her Breast
& half concealed by her Girdle;
but the bard Maker has neg
lected this & disfigured it.

Temperance recom
mends Chastity in Virginity
Marriage & Widowhood; She
rules over Continence Clemency
Modesty - Study - Affability -
Meekness, which should be
gentle, easy, tractable &
what is called Prevenant

Mercy – Humility – Moderation
Simplicity – Keep a Watch upon
Ambition – Curiosity – Secrecy –
Gaming – Drunkenness – Self Love,
& all other Vices, which Prudence
prevents & Strength keeps us
Subjection, by giving up the Guilty
to Justice, who punishes Vice, as
the rewards Virtue –

No II – Is Strength.

Who supplies Magnificence
Confidence – Patience & Perseverance
Her Actions and Attributes are
Piety & Obedience to God – in
the Practice of every Moral & Social
Virtue –

Fourth

Towards Men, by obeying
& observing the humane, Natural
& Divine Laws; which extend
to Sovereigns, Nobility, Villages
= trates — and also to Parents.
Just Men — Superiors — Equals.
Benefactors. Friends — the Poor.
the Sick & Weak: Finally
Strength & Power ordain,
Respect & Obedience to all that
is Virtuous, as a Strong Man
may employ his Strength in
Overselling the inestimable
Virtue of Docility & Gentleness
so as to trouble the celestial
Harmony the Creator has

established among his Creatures.
Strength particularly exacts
Submission to every Truth of the
Divine & Human Law: She recom
mends to us Gratitude, Esteem
& true Friendship — And if
human Strength loses Sight
but for a Moment of the Spirit
of Divine Power — Man finds
himself in an Instant between
the Power of Celestial Vengeance
and the Secular Arm of Human
Justice: but to be Bold & Ele
dent contains the full Spirit
of Strength & Power —

N° 12 - 9 Prudence

In Consultation - Judg:
ment & Command - To which
belongs the Memory - the Under-
standing - Science - Reason -
Foresight - Circumspection
Address - The requires Sound
& Solitude - Economy -
Labour - Exercise - Policy &c

These 4 Cardinal
Virtues being thus intimately
connected and united, it is not
surprising their Power should
be the same; yet upon Reflex-
ion there is some Distinction

Prudence requiring Labour to pro-
cure the Necessaries of Life. and
Temperance requires Labour for
the same Reason as She requires
Rest. both One & the Other being
necessary for the Moral & Physical
Duties of Life.

The Cardinal Virtues
mark in the Book of That the
3 Theological Virtues - viz.
Faith - which is to acknowledge
One Only God who made the
Heavens & the Earth from
Nothing: for the Sages say
That having brought your Under-
: standing

to believe in One Only God, who created the World, and arranged all the Parts of it in their proper Places, there can be no Difficulty in believing that he formed it from Nothing, being Himself All in All & All in every Part: the 2d Assertion therefore is a consequence of the 1st because God is Infinite & Almighty —

Hope —

Without this Virtue, the Sages say, Man cannot see his Creator, as he can have no

Expectation of it. And it would be a strict & formal Act of the Will which would renounce the Only Good Man can have any Pretensions to.

Charity.

This Vertue was held so Sacred with the Egyptians, that all Strangers who visited them were not only lodged, fed, & clothed; but the Object of their Journey whether it was to search the true Principles of Science & Wisdom; or an Answer to some Question relative to their Understandings, or a Remedy for their Evils or Diseases, was supplied to

Hem; the true Sages were perfectly acquainted with Nature while the Sophists study Art only—

Not to confess this Work

Hee Notes are inserted here, to be referred to their proper Place

Quacks & Mountebanks are daily inventing Soveraign Remedies for all Diseases, but take Notice: Relief Nature does not give her Assistance, the Patient will certainly die

The most eminent
Physicians were Hippocrates
the Father of common Medicine
recommend proper Diet & Water
But where are the Egyptians
then with their Mineral
Liquor — Engrave them all
the Book of Thot —

Every Letter of the
Alphabet has its particular Value
A, B, ... B, A, admit of several
Pronunciations, several Sounds
& indeed very different Meaning,
it is the same with the Hiero
glyphics of the Egyptians —

In examining the
Conformity of a Succession of
Tones, there was a Satisfaction
in finding a new Set of Harmo
nies, so very melodious as to
doubt of the Truth of the Dis-
covery.—

The rest did not seem
of Importance to attend to

Supplement to the 3d Part.

Philosophers have often been charged with treating the occult Sciences too absolutely but that will be passed over when we find these Sciences owned only on a more perfect Knowledge of Nature than more Physicians can which are confined to the 2d & 3d Degree of Matter, the 1st Degree

offering the Substance, & being the particular Property of Physical Philosophy.

The Philosophers have only seemed to be abstracted, & often difficult, because they have written upon imperceptible Nature, & because this Universal Magnetism which is a subtile, though palpable Substance, did not strike our Senses like material Objects; & in the 2d Degree, like the ☉ ♃ ♂ ♀ we abstract from them by different & proper Objects.

It has been said in a former Part of this Work that our Philosophers endeavored to raise themselves above Matter, by applying themselves most indefatigably to the Research of its Substance; so as to obtain the Spirit that puts Matter in Motion: & by this raising themselves above the Physical Known Edge they avoided the Precipices of Metaphysics; their Work being to unravel the Secrets of Human Science, the

Cabala of the Wise

But in order to have a true Idea of these high Sciences we must not give them more than they have a Right to, nor suppose wonderful Effects, cannot be produced without them; We must follow the Order that Reason recommends to be a good Mathematician is necessary to understand the vulgar Sciences, to learn Theory & Practice, & arrive by Degrees at the Metaphysics of the Wise; & He is truly a Sage, who does not attempt

what is above his Reach or our
proper to know, as to enquire
What the Deity is. What the Soul,
& what Immensity is. which are
impossible for us to know. but let
him confine his Inquiries to
what is within his Comprehension
as. What Matter is. & what her
Texture, & Arrangement, her 3
homogenous Qualities, & her heter
geneous Ones. for she is ennemies
to be directed by a Being superior
to herself, & not to go against
the Sublime Order, by putting
any thing intermediate between

the first Mover & the Beings subordinate to them, between Cause & Effect;

The greatest Obstacle for young Students in the sublime Sciences, is their being too eager to perform great Operations, before they well understand the Branch they follow; and to mention the ignorant Farmers of Circles we all observe, the greatest Impediment to those who know that Matter cannot move of itself is, that while they are looking for the

Substance, or the purest Degree of Nature, & the Spirit, that gives Life & Motion, they recur unto Meta Physics & Magick what they were looking for.

But to understand the Cabala fully, which every Man may attain, as well as the profoundest of human Knowledge, you must begin with the other Sciences, you must have Wisdom. Simplicity. Penetration. Judgment. Docility. and as all Philosophers agree, you must have Physics & Meta Physics &

the other, the Cabala upon your Forehead, with Wisdom always at your Heart - which will attend you in all your Operations, if you tread Upon your Feet

NB - It is only upon the principles of Nature the Soul can be supported - upon intellectual Principles that the Spirit of Man can unite itself to the Spirit of Nature who lays open its Progress, its Causes & Results; & it is only upon spiritual Principles

which are sometimes called
Celestial & Divine, that we can
discover Truth, consequently we have
a perfect Knowledge of these 3
Principles, according to the Branches
of the Cabala ch Qunsbeen, it is
impossible to perform any Opera
tion to be a Theosophist.

The physical Principle
of a Number is the Number itself,
as the Sign or Character of 2. is
the demonstrative Principle of the
Number. The Intellectual
Principle of 2, is its Property,
not the Numerical, which is the
Soul of its physical Principle

but the intelligent Property of
Man himself, the intellectual
Property of the N° 2 is also Man
because the N° of Man is 2 & the
Agent is 1, & the resulting
Result of the Agent 1, upon the
Patient 2 is 3.

" You are here desired to
" reject entirely every vulgar
" Contradiction, as Proclus that
" Speech produces Numbers:
" whereas Speech & Discourse pro-
" ceeds from the Mode of Seeing
" Feeling & Touching; whereas
" not a Letter on all the Objects
" of the Senses, enter into the

" Soul; but the Spirit, the Soul & the
" 5 Senses or Shall the Science &
" Application Mankind to search
" search Objects, are subject to more or less Change; One
" Man perceives and investigates Nature
" a Picture, while another only
" sees a wild Arrangement of Shades
" & Colours drawn together at
" Random: but Speech floats
" continually between Truth & Falsehood; but it is not so with
" Numbers, as 2 × 3 is always =
" 6 — The same holds good in
" the Whole being more than the
" Half: & the 5/6, Numbers

" bringing a certain Conclusion
" with Ease to all alike; & as
" a Study will at present leave to con-
" ceive that Speech flows from
" Numbers, and Numbers from
" Speech, as is generally believed
" Numbers having existed thousands
" of Years before Sounds. Articu-
" lation, & the Arrangement of
" Sounds; & shall be prest but
" imperfectly, all we need to
" say. 1. 2. 3. Will speak plainly
" & leave Nothing to expect.
" for after Ages, to day. 1. can
" Spell, to morrow, in 10 years
" after will not change its
" 2, but will always be 1.

There is Nothing then remaining ~~but~~ to ~~ascertain~~ find out the Celestial Principle; & having found it, we shall find that Man can perform wonderful things by the Science of Numbers, because Himself, as Man, will have found his own Number, ~~&~~ be the N°. of the Agent; & under another View than what has been traced, he will find that N° of the Patient; he may also find out & ascertain, he as Man will in all Cases be the intermediate Agent, as far as human Powers will attain to carried

Having found the 3 Brow
apples, the Subsequent will be
so much easier, as Nature, who
is always guided by Truth, in
whatever Form you give your
Pictures, will offer herself easy
fully to you.

From what has been
been said, you will easily dis
cover both the convenience & the
deceptive Method Practised
the Antients in their nume
rical Operations, of which Mr
Gebelin has spoken so clearly
as may be seen at the End
of their Supplement; where
he says, that the early Egyptians

& several more Methods of Arithmetic
derived from the Whole to its
Parts, as, for Instance, the entire
Circle, under the No. 12, 360, &c
may counted by Units unto it,
to 359, or, by the Scale of Inverse, as we now count forwards
1. 2. 3. &c on to 360 —

If we were to listen
to, or read the Practice of
the early Egyptians, the Ancient
Chaldees the Persians, the Jews
the Arabians, & other Nations of
the East, we should find in Science
& Mechanics, or Philosophy
Physic was taught, & the Knowledge
Legend is the Knowledge of

Cares, & to put Matters into
Action, in 15 Years we should
be able to ~~Explain~~ the Alphabet
of true Philosophy; in 30.
we should be able to read their
Books fluently, & in 45 Years
we should understand the most
secret Mysteries of the Book
of Nature: For it is an ever
provable Truth, that we be-
gen to know the Truths of the
sublime Sciences too late, &
to put the Seal Value upon
them, & when we arrive at
our 50th Year, & Maturity
we can scarce the Epoch
Stones we have heed in our

Infamy upon our Persons, or to
speak the Truth of Laglers by
Sleights of Hand.

It is necessary to observe
that the Art of Divination properly
called human, is not the same
as prophetic Wisdom, nor can
it be said to arise from an
opposite Spirit; nor can it be
called an Inspiration of the bad
man Spirit, such as has come
to pass with
heard [illegible] to those who do
foretell future Events,
altho' knowing what they
are ignorant their Powers; nor
is it the Effect of Prescience
which all Men may attain

may be that
to ~~Perform Services~~ Practice
of the Art which remains
is shewn by Nativities
Hour of Death—

Human Divination

which all reasonable Men are
capable of understanding, &
a very perfect Science, &
acquired by such Studies as
lead to it, viz Arithmetic
Geometry practical Perspective
Astrology &c

~~To~~ complete ~~Performance~~ of these
Studies, proper for Divination
Astrology is required
as well as the knowledge
of Physiognomy, Chiromancy
Coitomancy, & the Art which

Could be overcome, as these Principles are derived only from nothing but the 2 other Principles that exist in these different material Principles -

From the Knowledge of the 3 Principles that are required for a true Philosopher, that Enthusiasm generally takes its Rise, which gives Confidence to the Progressionists: that does not happen to be often seen Guard at the same time against the Danger of false Enthusiasm that endeavours to imitate the true - & to remember that any ignorant Man may

be bold enough to declare his
Ideas however false they may
be, as I mentioned in the Letter
to Mr. Gebelen 1784.

Mankind never began
to reflect till they are at an
Age that Sophistry can have
no Hold of them; & that all
the Philosophers, without Ex
ception, have been careful
neither to say or write any
thing they were not sure of,
that the Sublime Sciences
as they are at present under
stood, were true & certain.
& that the Majority of Reason

How have arrived at very profound
knowledge often found too late
that Deviations as well as many others
of the Sublime Parts of the Cabala
exist in Nature & that Socrates
Thales Pythagoras Democritus
Aristotle Hippocrates &c &c
Thomas & all that have been
esteem'd Legal & Learn'd
knowledge could have taken
notice of, either in Animals, Mad
men & Impostors in the Eyes
of Posterity & to take away all
Doubt from those who are
curious Opinions are evidently
shewn that the same Borderly

will do very severe to compound the
Lessons we learn of the present Age
& such as are really well inspired
with these, who seldom prem
Selfishness, or dauntless
adopt false Principles to please
the Torrent of popular Prejudice
Men of Sobriety, who no One
has ever attempted to dispute
the Character of Sage with
but really said & done as
Little, but to penetrate into
the Secrets but as superior
to Humanity, or above common
Understanding, & necessary
to apply yourself to the Study of

the Science of Divination. It is
unjust to conclude that he held
this Doctrine because the common
People believed in Divination, &
pronounced this pure Suggestion
of Nature only in part agreeable to the
Taste of the Times: and it is
more reasonable to suppose
that Socrates adapted this opin-
ion, part having known the
Effects of Divination, & because the
Genius commended them, there was
a degree of Justness in the People's
Sentiments: & because they
understood not [illegible] attain to.
pure Heaven, he had Idea of
or Study to acquire it

In general all the recent Sciences so called & Divinity in particular, must always be thought by truly learned Men a Sad Item of Action more & easy to answer to subtle an Argument, because they after all must know that Socrates who did not call him a Corpse, admits of the Science of Divinity: Jesus can be taught to the Perverse Obstinacy of the Pharisees to the greatest Philosophers & to those who have been convinced of their Knowledge by Experience the Sincerity of all honest Men

If there is to have pro-
fessed, both by word of mouth &
Writeing, that the Devil & Scenes
really existed, were necessary for
the Good of Souls, were Men of
prudence & Candour, & Understanding
Learning & well appeared, these Scenes
are true, we should have remained
still Silent; but there Men have Con-
ceived & are still convinced, as
well as Those of all Learned Men
& Divines, & Reason is to prove, that
these Scenes that appear to
have been really discovered
we find the Stamp & Spirit of
the Antients, & are known from

Reason to believe they originat-
ed or were directed by the Magi-
& Nature perhaps was pleased
to inform some ordinary Men
connected only with this Know-
ledge, & these original Magi-
employed themselves wholly
upon their subtle Secrets

There is no Doubt of
their being Men of all Ages
who have written well upon
these Sciences & have
at the same time Materially
that have combated all
the Substance & Spirit and

grave Matron, Form & Property
to this Matter, which is Proof
of their Ingratitude to the Agent
of Nature & the true Philosophers
of whose Systems they have taken
what serv'd their Purpose
rejecting what they could not
understand or were Bad apprs
to, from the Vanity of Mankind
some they Men.

But to return to the
Justice we owe to those, who
have proved to us, there were
Sciences, that were called Super
natural, by way of Excellence
& beyond the ordinary Course of

Nature: & there is Nothing in her, or dependant upon her, more wonderful than Herself: & tho' the different Arrangements of her parts on some occasions, out of the ordinary Course produce uncommon Effects, yet they never exceed her Power.

As to the Will & Power of the Great Author of all things, they are Objects for superior Souls to Admire, & the Scope of Human Understandings.

Those who are Quacks in Science, & who doubt of their being Sublime Ones & who call

Thew philosophic Fables, we teach
be convinced that any one can do
more than themselves we shall be
not materially physical in the
2 or 3d Degree of Matter for in
these Degrees they believe as
exactly, when they see that a
Blacksmith forges an Iron
Bar better than they do, in
the 3d Degree; for the 2d But
the 3d Degree a Mathematician calculates
a Mathematician calculates
better, & that a good Poet makes
better Verses &c &c.

They requires wonderful
faculties to understand the sublime
Sciences, whose Remote Causes
are incomprehensible.

such doubt may be answered the doubt
out goes to the contrary of the one
they seek Experiments on the 2d
Degree for with Effect every day
where Cases are beyond our
Comprehension—

Then Sir to apply you
need a stretch our Senses for
which there is Nothing more required
than a good Sagacity with
the Skill of Hand, when
they have No Body were to
say — Of what?
To see the Lord's Hand
of these, you must do more
than Cases either the Power
of Man; & even or Real Case

they would have Something to
dwell at —

To set a just Value upon
all the Branches of the Sage Cabala
as well as it included Animal
Magnetism which is a Part of
the Universal Magnetism
which is absolutely spoken of
by all the Antient Philosophers
& among them Paracelsus, &c.
Gerry Bartholines M. de Leguy
Vallemont Digby de Sandra
& lately Charles Stead, &
the Learned Mesmer, who is
still yet well understood, &
we repeat again, Nothing a[illegible]

a Check & caution to the general Order of Nature as to be compatible to their Systems; but to give them the full Power of their Favor ourable & called Powers Natural endeavours to reach the Perfection of the Species by Degrees, but is cautious of Leaving them left on the Infinite; for he is not for a Jump in Ceremony, he ~~requires Demonstration~~ Long Proof & Demonstration & that the Theorems & Proportions are found in the Old Books of Euclid, are geometrical Fictions & that they are impossible to be resolved.

Let the same with

yeare Chemnitz who, after a labour
20 Years, and finding the Objections
& Cavilings of the Divines of
Louvaine &c, does not suppose
the great Forms can be supported
as Rites will use the Truth, relating
to the Sacrament &c, but
as the Reformers. He he can
not answer it.

In the [illegible]54 Page of
this Book - where I say "The
Reader is desired to place
the Tenets &c before you,
which will serve as a Lesson.
Also consult the Nos. 9. 10. 11. 12
Page 163.

Also at Page 155. from
No 1. to 77, & the Cypher,—
All the Cards must be
numbered as on the Book. viz.
upon the Card where you see a
Jupiter painted, put on the Back
of No. V. as it now is the No 1.
upon the Card with the Sun
upon it, instead of the No XVIII,
which must stand next 2. & so
on throughout the Cards, as you
see from Page 155.

When your 78 Cards
are numbered, put under the
No.s the Significations of the

Les Ds. a. cancer N° 27. which is
the 9 of Clubs, put Delay. Page 183

When the 78 Leaves are
provided with their first Significations
from the inverse down, and the
their second Significations as you
see in the Page 193. N° 27. upon
the 9 of Clubs. Det appointment, &
so forth for the Rest of the Leaves.

Observe the 72 first Leaves
of the Book of Thot as Respects to
Divination, have but one Sense,
which is supposed to include
the Spendeur Object that is appropria
te to it. Thus the Hermaphrodite
of Temperance includes entellect
valley

very Many relations to this Vertue
as that of Folly does to every Many
relations to Ignorance &c &c -
And of the Wheel of Fortune should
be reversed, it always answers
Fortune, but of less force, besides
this Case in Point, whether it is
Increase or Decrease of Fortune.
In general each Being by this
has more than one Sense, unless
it is a forced One, as when it
Act by itself, or has no Relation
or Connexion with the Leaves
that precede or follow it

Having traced upon the
70 Leaves, the 70 first significators
with the Calculations of the 66. second
Significators which are = 144, &
on the Speculation of the Degrees
1440 for twelve Conjunctions
Years, which had hitherto
succeeded ~~each other~~ rapidly since the
Deprivation of Mankind: but
have begun to disappear since
the Star of Philosophic Truth
has shone upon us: & we must
here observe that several Astro-
nomers having discovered that
the Earth takes the Course of the
Elements ☿ ♀, ♁ & ♂, they concluded

that Evil has always been an
Properties in Good, from the Nature
of Creatures: & that Ignorance, the
general Spirit of Evil arose from
the decline of moral Good, & this
Spirit of Perverseness has
been Real, fruitful and Powerful
of all Sorts, & still continues
even to this Day. And that
they do not bear the least Re-
~~semblance~~ Love to those of the
Ancient People: ~~or for between~~
We will give an analogous
Picture, Line by Line, to each
of the Lines that bear the Copy

for the year. Hung the Planets
for the Harmony of the Universe,
the days of the Creation; the
Numbers that relate to the Se-
ments; Unity is the Figure
of the great Name of all Things
when he formed the formal
Universe; the No 8 denotes
the Figure of the Infant,
of active Forms & of Rest;
Lastly the Characters or Types
of each the Leaves of the
Book of Thot

The Genius or Form of the
Rio of the 12 celestial Signs of
the celestial Heaven, & the

In genius of the Intelligible Heaven
Or of the Beings of our Universe.
it is represented thus II and must
be placed upon the Left upon the
Leaf marked 3. — You must put
2 such Figures together as
the 1st Element / for if the Moon
was not surrounded on
entirely the Sun & the day &
the Fire which it has would
soon destroy us; ...
And then the No 3
which gives the 3rd Day of the
Moon; so upon the Leaf
where the Moon is painted
have y[ou] placed No XVIIII put

There Nos of Characters according
to this Plan II 3.1.3.

If the Book of Thot
was a previous Composition all
this would not be so regularly
marked upon every Leaf; but
as it very little resembles
prove this, it cannot be denied
that this present Book is
a work of the Most Ancient
Theocophy - We know very
well that the Egyptians have
written, that this Book is not
Written on Composition of the Ori
ginals they speak of; but they
say also, there must be a Road to
Sacred Mountains to the Known Gods

of Nature & the Adventures of this
Great Traveller, & that this Road
will be known as it may be, and
not be either a wood or stony road
Precipice, if we can take upon ourselves
to lead us that it -

Here follows the general
View of all the Leaves, that
the Figure upon each of them
which is worded on the second
of Pages will lead you
to the Knowledge of them

N.B. To understand this
Letter, have the Cards and
before you -

Names of the Signs		No. of the Signs		Elements	Days Creation
Aries	♈	1	Superior Circle / Northern Circle	2. Fire	1
Taurus	♉	2		1. Water	3
Gemini	♊	3		3. Air	2
Cancer	♋	4		4. Earth	6
Leo	♌	5			4
Virgo	♍	6			5
Libra	♎	7			
Scorpio	♏	8	Inferior Circle / Southern Circle		
Sagittarius	♐	9			
Capricornus	♑	10			
Aquarius	♒	11			
Pisces	♓	12			

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All Red — Chain of the 20 Book, relative to the Signs of Dec. & the Clock of the Ciphers of the Leaves

13	14
14	15
15	16
16	17
17	13

The N° from 18 to 67 } have Cut 1 N° & 2 Sig. respectively, relative to Diurnal.

Part of ♑ Capricorn	68
Part of ♒ Aquarius	69
Head of ♌ Dragon	70
Saturn ♄ —	71
Jupiter ♃ —	72
Mars ♂ —	73
The Moon ☽ —	74
Venus ♀ —	75
Mercury ☿ —	76
The Sun ☉ —	77
Cypher 0 —	78

All these Nos Sequestrations
receivers are absolutely necessary, to
understand the Books of Rol, but
have not been quite so severe for the
Purpose. The compleat Collection
of the 4 Pamphlets, their Supplement
& the Registers, recommended in the
Circular, will enable you to
read the Original so as to make
yourself Master of the Subject &
what has been done in it, &
encouragement to proceed therein with
as few other Letters & Papers between
& there may be Occasion if you have
that I give you
all the necessary Orders
Court & Establishment for the
Sheriffs &c. &c. &c. Register of
Bail Bonds &c. &c. Receipts Tellers

Prayer

She will fall like a Tower, and
be 10,000 Years in her descent
her Head, & Arms are to be
as they will be when the
Globe

To this Allegorphon
added a couple of Pyramids
Reflecting, & after the Style
that are Considerably they have
put the Legs of the Scorpion
May open the Scales
next striking upon it, so that
so they can't never be Light
the Moment of Reflection

Seem them in Nature
but Life, & is perfect & Creation
in real Perfection as at the
Moment of Creation; that the

Soul, the life, the Body of all
Animal, Vegetable mineral & Animal
Beings, & every thing according to its
Genus species. Where the Waters
seed of Pythagoras & Others called
you Mother, is both Man,
Corn & Gold, Hence they, that
Treasure Gold Corn & Man: Therefore
the Hermetic Writers say, Take the
P. of Le. in the ripe Kingdoms
or their highest Perfection. But
Nature does not accomplish the seed
of these Kingdoms to execute her
Works perfect, at one end, but at
very different time. Therefore By the
G. A & G. of Art of these Kingdoms
God & the Lawgiver J. The first

is palpable, there is not the Verity of the Principles which is falsely taken for the Principles themselves

The P.r B.e is on the Principles as the 3 Principles of every Religion can only be all it, & keep it safe for the Principles are the Property of the P.r B.e which is pleaded in them & the Adherents - taken the Degeneracies from these Principles, avoid the Proceedings of Mankind. & to be Cause you do not burn the P.r B.e or corrupt its Spirit & take especial Care it does not escape, as it is more to the Light & the Powers pro: perly called the Light & it is always attached to the general Light of Life; & the P.r B.e, as well as

the Particles of Light reflected & the
Appearance of opaque Bodies, on the
Theory of Light. In these the
celestial, elementary & astral Parts
of the P.S. & Moon, present themselves,
as a Child in the Bosom
of its Mother, who nourished by
the Substance of the Child disposed
of the A Demons. The year began
then Tishri, reckoned especially &
memorially. 1. 3. 5. 7. at 3 & 4. the
Beginning at 1, the End at 1. & 2 at
3. 4 & 5. 6 & 7. & 1 excluding
all —

In Page 164 No. 9.

C. B. A. — & In Example 1. &
there the Devil understand
Genius by practically every Jew
it Devil & Devil & Devil

endeavour to explain it.

Let C. B. A. — C. is supposed to be Peter, B. is Andrew, & A. is James, if we make these Assertions C. B. A. from Respect to Age, let A. do Justice to C. & challenge the same Duty, let A. Peter also declare B. to James I. C. —

But let us recover H. B. C. — C. is No 25 of the Book of Rod. B. No 9. & A. No 32

Put the No over the Jobs 32. 9. 25. & you will read it thus —

A good Prayer will do Justice, & Sincerely — But it may be asked, to whom? Add No 1. & you are a Man add No 9. & you are a Woman, & you will

prud. Mal & Strong will do
Perfect & yourself, beyond which
you deny the Existence from these
natural Principles, are led to
Error

Again, place the following Cards
before you. 8-33-9-; afterwards
25-32-9-8; then 8-31-25-
which will lead you to larger
Combinations.

Suppose for instance
a Tablet of 17 Cards, in the
manner that has been shown
without giving the Reason of
their Coming up in that Manner
Now when their Leaden to be
Moment of the Birth of the Author

& they be Lords a Teller of Fortune by Cards. to they be wrote upon this Sol. & they be operable at one Remedy more than another you must also consider the Time Place, & Circumstances, which do not depend upon an Astrologer & Nothing happens by Chance but by a Chain of Causes you must consult of on the Operation the Person of active vigilant, & ~~Ingenuously~~ prudent, because by the Weight of the Hand on which the Cards Cover or Fighter, we Less Defence on the Hand of the Cuck, & cannot be received

36. 23. 9. 57. 37. 52
66. 2. 12. 11. 1. 26. 50. 34. 43.

54. 53. After observeing the L. 43.
50. 57. are reversed. you may read
it correctly, if you lay the Cards
before you upon the Table.

You will see, the Baron
has a Project in View, but is over
wrought with Fear, Chagrin, &
Spleen, & cricked People, the last
betray him, but he makes Force
of his Side, because he acts with
Precedence, the Recall of Verbeck
upon Explanation, he is useful
to recover others, who upon Reflexion
agree that Carbonnery acts
only upon pure true good Advice
not upon idle & vain Terrors
check evenes them to do them better

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We will try another Cut,

53. 72. 47. 62. 44. 67. 22. 54.
27. 32. 74. 3. 26. 51. 31. 8.
7. 57. 66. 5. 20. 76. 9. 34.
60. 2.—

Observe the Nos 54. 27.
32. 74. 51. 66. 20. & 76. are stopping
here before suppose the Cards
ranged as this Cut gives them
it does not prevent that all that
is or may be known is included
in these 78 Cards. &
we will now explain the
Circumstances on the Life of
the Person concerned

In honest Hands,
without any Employment, Station

himself that by giving
Money to a Woman, he shall be
supplied & have an Easy Payment
but if upon the Examining
these Cards, he depends upon
a foolish Support or evident
Nothing; for this Woman
instead of saving him, betrays
him to a Mean, he had some
Suspicion upon, so that
his Pretensions are baffled,
but notwithstanding the Traverses
of this wicked Woman, I will
do him Good with the Person
who can help him, by the
Assistance of a Brown young

Young Men, who knows the Person without Simplicity, does his Friend to that they Know young Men make use of every Stratagem to carry his Point, he can with Difficulty, because before he is careful to him, he is glad to know that his old Friend, whom he has not seen for some time, frequents Company. And it will be still greater Satisfaction to be sure that he is only engaged from being of his good Disposition, & loves an Solitude & fond of Chagrin & Care. he pleases he gives him all his Esteem,

es deberon ind to de dem Tarkel
beell arch a letter to him to
enquire of his Receave of Tarkeas
& his Debors in the Country

You must now take a
the Cards by Rivers & feel No
53. open 2 - 72 open 60 - 47
open 34 - 62 open 9 - & 46 open
76. & so on

You will then be convinced
there is some Deception
You Demand. the present
the Merchant Supra, for a Dem
we are now opinion is Stellen
Solitude, from the Weight of his

Priestly, they told him her son
was in his Custom; & that his
old Friend was entirely him
or former Acquaintance, who ardently
wish him Change of Fortune, &
will be useful to him. He
told him in the same letter
upon which his Employment
depends, has addressed him
self immediately to him.
With great Integrity, & Sincerity; that his Employment
is in the Country, & that he
should have no more Priestly
or any thing else to sell; for we have already so

he will always be careful to
behave with upon his guarding
every thing that can traverse
his steps, to be no Cooper Naught
ful silent Doctrine: & that Social
People look upon One Malacorist
them, as an Outcast from Society
& that even Pride then seeks to
...ciety & only finds Defeats in it
before & after the Age of engaging
it: that by taking good Advice &
following it: he will be successful
in his undertakings, & be esteemed
& loved by his Friends: that he has
got the Better of Jealousy & all
the Attacks & that being employed

& that the Healers of the false Profhecy, will fake upon herself, & that he will do right to make her restore the 10 or 12 Guineas he had given her; & therefore let him be comforted &c — Now all these good Events are prefaged in the 2d & 3d Acts of the same Cat, as mentioned pr Pag 206.

All this is the true Spirit of Contemporaneity, the Ignorance of which has led Men to look upon all Arts, or Conjectures, or at least as Suspended between the confused Art, had Nothing in it

but what proceeds from the first
Principles of Truth; which
may be attained by the Reading a
Book where these Remarks
represent the Chain of Inventions
known before

In taking up the Defence
of the Bluebeard of December
I do not suppose that Members
of it are persons, though they are
embodied by a Number of Persons
as Second but on the Contrary
Bodies are to be considered there
Astrologers are teachers of Astro
nomy also, of the Science of Cal
culation, of Mathematics in general

And that there are two sorts of Physicians
upon Physicians now whole greedy
Practices: & there also ~~are~~ two sorts
of Lords ~~and~~ the Lords called Lords
is a Book of Blackstone by, under
stand distinctly better than any
of them: Firstly, that a true
Peerage knows the Book of Law
& knows when they do: that, one
may perspicuously appreciate it is
impossible to be a Peer and
not have very Rare Qualities of
Heart & Mind, or would be
~~impossible~~ could never be generally
esteem'd as Peers of the
Realm by Society: & that there
are not Peers of Society & what there
are not & with their Degra-
dence their Friends & Relations

creation or Resurrection of.

They will take you a Deceiver, as a cold constructed Creature: that man is, under the same term, as we Redeem. He is not a rational Creature. He is a Beast — but he is very subtle Beast —

In December the human Powers of Divination are peculiarly those of the Egyptian Ceremony, we must not suppose they are a Deity like Thy disciples, because of your refusal to Atonement you will find that the Blood through be very & believe he is a Deceiver, must

have studied it carefully, to be
fully sensible of all the Principles
you will find to be necessary as
you advance in the Study of it

No. 51. Page 197. Jamaica
print. A wicked Woman

There was One we knew, who
was very rich & had a lovely
Gentleman whom she took
pleasure from the Plough, one after the
other, from a Principle of
silly Humanity as she pretended
but in fact for the Pleasure
of indulging them, for seeing
they would treat you much
worse than a Slave to Fellows
of this Stamp.

Page. 213. 214. 215.

We must observe there
is some Difference in this Wheel
in the maintaining et. foun-
tain of Etcilla, but both of them
must be traced in their dif-
ferent Manner but it is remarkable that
in Etcilla's Wheel as the Tenth
Parton many, the Chapter is placed
last in the Egyptian Cartouche
cy it is placed after the 2 Colt
& the Wheel last: but the Under
standing must supply what ap-
pears to be deficient, as the
Form of the Pr. do not belong
to the great Procession of the Wheel
which are the Significations of the

of the Cards, the Prospective Order of the Nos of the Pages: & the Stick on given them the Robert Sequence taken without adding to or denie nishing the Connexion of the Recall Observing however that the Nos or Cats heard & are here denoted were produced by the Egyptian Sages, as all their Works prove

Page 220. Cartonnances

Perhaps it may be urged, that Cartonnances may not been known so very Early as I time but we must answer

That this Notes like all other that have received to be new, though they have long been known unpaid, before they were

our Continent, where Nature has been pleased to introduce them as Trees, - In general the Weeds are composed of all but the first two, to be placed, that there is added some Reason to call it a modern Invention - However, it is supposed to have existed at some Habitation of Persons for more than 40,000 Years we in my present may they will be out of Date & forgotten 5000 Years hence - The Book of Nat. chiefly used to read as this shall in future time, where Epoch being only 4000 which is that of Cartesian any else which Doubt left unresolved from what passed before the Deluge, as were

the Creation perfectly marked and
reckoned the Hebrews certainly got
from the Egyptian Sages. Herodotus
says a great deal like to suppose
Cadmus only & a few Phoenicians
came back & spoke on another Plan
which had been known by Rotation
& we may venture to say that
Moses & Joseph had been about 200
years conversant with the Hieroglyphic
Characters perhaps they do not now
know —

Page 1220. 221. 222. 226.

Per 30 Years poll

We may venture to say
there are fewer Professors of Hebrew
in Britain

Men of any other Science however
exercise. People of both Sexes pun-
ished & executed for being Fellow
who pretend to the Science, & who
practice them Helps by the Help
of Mr Beelzebub, they call upon
them in Repentance of Sentence of
God — but it must be observed, that
a true Deveur is a Philosopher
for there are natural Deveurs
without Philosophy. Therefore a
true Deveur is away the people
Rank of Learned Men — But
a regular entro Deveur Regular of
Land with Cops & Bats, however
Ingenious, & of the Learned Class
has be enjoyed upon the Leader

standers of Church People; there
Reason for they are not to be call
themselves Professors, & that they
can call up the Supernatural Spirits
& by the help of some Incantations &
Conjurations such as were used in
the Incantations of the early Church
to direct their odd Circles, wax
Candles &c on they draw the
Money from the Pockets of the
several Persons Names
have or come to the Number
to ask him on that Day the
Devil will supply their Assistance
the Sum of Money, which is a
Profession to do. Though this
is the Case with these Kind of

Operations in ~~Sophistical~~ Magic
do not so with the Abstract
Sciences, which are pure & real
& by Means of Experiment, to open a
the Road to Happiness & to avoid
what leads us from it, is the
Foundation of true Philosophy

Every thing comprehended
Sorcerers have as sure & ready
a Rule, that even the most cautious
Attention can ~~prevent them~~ not ~~from~~ be
not to be answered by them: as
they ask no Money for their Secrets
Ten Days time they promise
to supply you with as much as
you choose & there is no Mode

of getting out of their Clutches
but by a general Determination
to decide Matters they say.

They believe. They require
no Money for their Trouble, & that
in 4 days you shall know.
only be discreet, & keep it to your
self — The surest way of escaping
their Trap, is to begin with
Doubts & Suspicion & as they
say to look before you leap
at the same time seeming to
listen to them, & pretend
confidence, & make them flatter
themselves that they have you
safe, & you may be more avail

& Thereupon they Bail them by
'em yare ways — And then are
all returnd to our Cards — Wch
is certain the Money shall be
found to tell Testers or Bri
calendar Cards of Marketupon
which is paid, & what is Borrowd
& what is to come — But on the
other Hand, Memory
Lyes, & often happens
some Tricks are hit upon by
Accident; & then necessity do
serve whether the Trick they tell
is connected by a Chain of Circum-
stances, or if they merely say
Yes or No. Tricks at the Party
will, or will not be married at
the wishes. Mark sometimes

a temple Yet, a No in my determ
a Thing of Consequence, a rel rebels
to Determination, at when they say
I will, or will not take Place, rel
ultimately the strongest appea
rances & the contrary, Mist
Proposition being the Effect of De
terminations, depend on Attention
& Care, & Skill, & Labor, & and
all of Intention to discern
& in Determination, & Love
to Truth -

There is a great deal
more upon this Subject
which I shall beg Leave
to enter into
to

A Fragment
upon
the Sublime Science
SCIENCES
with a Note
upon the 3 Sorts of Medicine
admeasured to Man, one
of which is improperly
stiled Occult
By Stella

Two Salmons

TABLE

or

Brief Review

of

the principal Objects

contained in this Fragment

What Magic is, properly called—

The General Opinion of Magic, & Agrees with the Magician

Men of Science & the Readers of the Latter—

The Various Ideas of the Author—

Here is included by Science the Practice of both Occult & Occult—

We follow the Steps of the Philosophers we have gone before us.

The more Instruments we have, the more they find, there are Secrets above the common Sort such belong to the Inventor Such they have yielded

Second Proposition they say, we observe all that has been experimentally written, prove them see if such that belong to same Kind of Things.

Judgement must steal Leave as wholes contemplating Nature even it Parts so long in Nature even it Parts until when they are in Action.

All Men of Science

Most of all Red, Moccasin
Red Branch, have followed the Ope
rations of Nature above the appearances
the nearest to truth. The Beaver
for Instance, in his natural State
the Sean Bream, in Numbers
Dimensions, Weight &c as do all
the Inhabitants any Part of Screens

Nature only shews the
Surface of her Work Decently: but
we ought to penetrate as far as
possible into her Recesses & Part
were taken for

A Magician dare attempt
to Make Proselytes — Nil Desperan
dum —

Rat inveracundable

to refer to the Judgment of Bow, who
took after the Opinion of Seneca
and understanding the Scene

Was proper to be aware
of an Error and to take
heed of a Succession more than
one to know the Judgment
Scenes & Events Magic. as
false Magicians attempt to
be tooled

Was the Prompt Error
of Severus to pretend to Magic
and then have the true Principles
of the work Scene.

All the Fabulous Scenes
are perfectly devised in the
Works of the Philosophers
with Derision to their Vain

but the deep Veil must first be
taken off, that covers their Science:
God, Mankind & Nature, who compose
Scenes, & are the Objects of it's Study
Hence Candour & Truth, have also
been drawn veiled

To be a Cabeler, to be
Wr. der Wissenschaften, their Adepts, is
necessary to be Master of all the
Sublime Scenes, & what they are
& the Object & Purpose of them &
shewn in another Place, then
generally tend to make them
Land perfect

We must not mistake one
Science for Another - All of them

together are called the Compass of Mans Abilities, or he may confine himself to: But, or several—

All Men are born with Power of Reason, the Gift of the Supreme Creator; but because the Circle, the Creator had placed them in, which they may do by the Act of their Free Will, to enter into the Circle of Human Arts & Sciences, the Imperfection of Part they are fully persuaded of, they can, their Hypothesis so far as to heal these celestial Sciences or Themselves, & remain in Ignorance— The Ladder of the Holy Patriarch Jacob, Gen. 28th ch. Jacob; but we can learn how to make it.

Pico della Mirandola, & the Count de Billy were both justly versed in the ~~object~~ sciences, & had great Opinions of Astrology, or rather what is called reckoning the Stars: had perverted Ideas of the Truth of that sublime Science.

N.B. Tho' there was always an Idea in every Character of these Characters, Emblems, Hieroglyphs, how were the Embellishments in Written Letters, & the common Characters of Language, ~~if Letters~~ Letters, but the Ideas at the Top of them.

Heaven is a Book that has no Letters for God is the Writer, Men the Readers and

2 Leo

and Lives and the Letter to Hagar
Astra regent Dominum. see Deus alm

Test ut heer what I leave
says for herself -

1 I recommend it to you, to be
carefully upon your guard against
adyce & all kind of falsehood.

2 Among all the moral duties
attach yourself principally to
religious Truths; and as to physic
al or intellectual phenomena
I recommend address yourself to
me.

3. Me goes heare Pundé
ne do Repugnandis & Ignorantia
facti Propositis -

4 While she exposes & lays
open the Mischiefs produced by

Thus saveth Meyara Ignorance
She instructs Mankind, & teaches
the Locked Part of them trouble

5 ——— She keeps at a Distance
from this Jury, to speak more
freely of herself, of her Temples,
of Nature, of Mankind, & of Wisdom

6 ——— She performs a literal
& exact Lecture on Theology
upon Matter, & her 3 Kingdoms
7 for the Creator only, being ab
solute Unity, cannot be consi
dered as consisting of 3 Prin
ciples -

7 ——— She reproaches Mankind

with making a Common Passage
of the Temple of their tutelary Deities

8 —— Description of the Temple
of Science, which is studded all over
& penetrated by all Sorts of Speci-
mens & Objects; where the Philo-
sophers occupy the Center, which
was always left open.

9 —— Science ought not to
be merely human, & that all natural
or Sensory Light cannot procure
Heaven

10 —— The Study of Heaven
is divided into 3 distinct
Parts. To arrive at the Sub-
lime Sciences, you must be en-

Prospect of the further Study of the Heavens, wherein Natural Astrology —

11 — The Inclination & Probability we have for the Study of the Heavens are weakened by other Sciences

12 — The Study of the False Magic Sciences, & shews the Irrevarence of those who addicted & proves the only Study there is to this beautiful Science; at the same time, the Science will be more defended than the Geometric Philosophy, when the deepest Mysteries are in the Case.

13 — Inference & Conclusion

2 Hebs. papers near her Temple, the commendable guests her Students & genius to work Evil Brethren.

14 The Author hereby pursuant her Subject, Romans, Wolves &c He Words. Cabala & Magick are no longer known in their proper & true significations.

15 He speaks of M. de St Germain, the Adept, & calls him a Cabalist

17. He speaks of several Magicians, now existing

18 — Determines of the Names Magicians & Cabalists

19 — The Sublime Science

ranged in their true Order of
Precedence, with Annotations

20 —— The intended Member
of the Institution, shall, from
time to time, read Lectures on
such of the sublime Sciences as
are considered intellectually, or
the Improvement, Strength &
Refreshment ——

21 Physically: or
Chemistry, Medicine, Phar-
macy, Theirs themselves in
general ——

22 The Art & Act of
Magnetism ——
to be the Motion
of the Blade of the electric
Machine, did and can be

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Reasoned & Observed the Reasons from the Lords, thereupon very Critical, checked the Readers of the P.a. M.r. Rose and put in Motion transmit a gentle Philosopher, to verify the Natural Immediately—

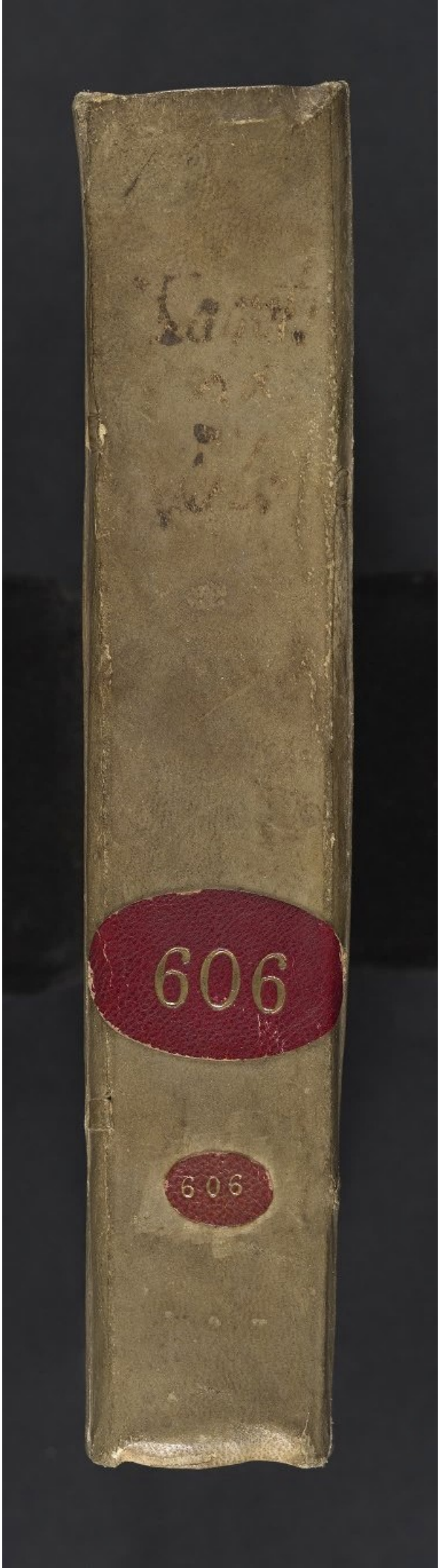
23 ——— Recurred to Natural & Moral Causes the sublime Scenes can produce

24 ——— Reported Order of debating Made more lucid and Regular—

Agreed Rules of the Author & the Imperfections of the Present—

End of 3 Vol.

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